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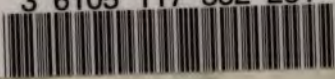
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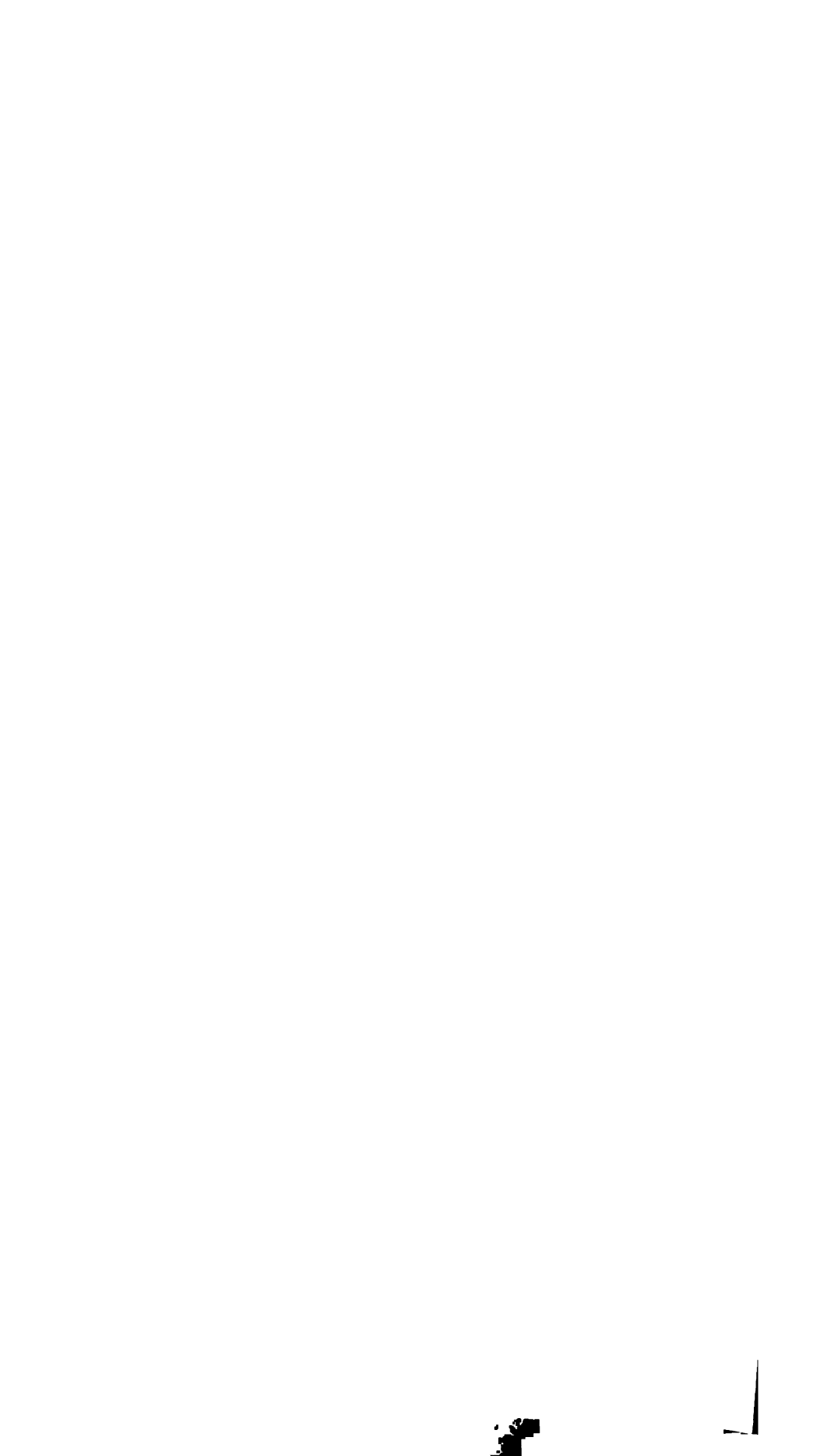
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THE JOURNAL

OF THE

POLYNESIAN SOCIETY

CONTAINING THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY.

P 3128

Published under the Authority of the Council, and Edited by the
Hon. Secretaries.

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APRIL, 1892.

Wellington, N.Z.:

PRINTED FOR THE SOCIETY BY LYON & BLAIR, LAMBTON QUAY.

1892.



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VOL. I.



WELLINGTON
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1892.

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POLYNESIAN SOCIETY.

Patron :

HIS MAJESTY LILLIUOKalani, QUEEN OF HAWAII.

President :

HIS HONOR H. G. SETH-SMITH, M.A.
(Chief Judge of the Native Land Court.)

Council :

(Elected 8th January, 1892.)

THE REV. W. J. HABENS, B.A.
A. CARROLL, M.A., M.D.
J. R. BLAIR

ELSDON BEST
E. TREGGAR, F.R.G.S., F.R. HIST. S.
S. PERCY SMITH, F.R.G.S.

Joint Sec. Secretaries, and Treasurers, and Editors of Journal :

ED. TREGGAR and S. PERCY SMITH.

THE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History and Antiquities of the Polynesian races, by the publication of an official journal, to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY;" and by the collection of books, manuscripts, photographs, relics, and other illustrations.

The term "Polynesia" is intended to include Australia, New Zealand, Melanesia, Micronesia, and Malaysia, as well as Polynesia proper.

Candidates for admission to the Society shall be admitted on the joint recommendation of a member of the Society and a member of the Council, and on the approval of the Council.

Every person elected to membership shall receive immediate notice of the same from the Secretaries, and shall receive a copy of the rules; and on payment of his subscription of one pound shall be entitled to all the benefits of membership. Subscriptions are payable in advance, on the 1st January of each year.

Papers will be received on any of the above subjects if sent through a member. Authors are requested to write only on one side of the paper, to use quarto paper, and to leave one inch margin on the left-hand side, to allow of binding. Proper names should be written in ROMAN TYPE.

The office of the Society is at present Box 188, Post Office, Wellington, New Zealand.

JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS OF THE SOCIETY.

No. 1.—APRIL 15, 1892.—Vol. I.

PROCEEDINGS OF THE SOCIETY.

At a meeting held in the Library of the New Zealand Institute, Wellington, on the 8th January, 1892, the Polynesian Society was duly formed, Officers elected, and Rules agreed to. The following Officers were unanimously elected:—

Patron—Her Majesty Liliuokalani (Queen of Hawaii).

President—H. G. Seth-Smith, Esq., M.A. (Chief Judge of the Native Land Court).

Council—Rev. W. J. Habens, B.A., A. Carroll, Esq., M.A., M.D., J. R. Blair, Esq., Elsdon Best, Esq., E. Tregear, Esq., F.R.G.S. and S. Percy Smith, Esq., F.R.G.S.

Joint Secretaries and Treasurers—E. Tregear and S. Percy Smith.

The following Honorary Members were elected:—Hon. Sir George Grey, K.C.B., and Francis Dart Fenton, Esq. (late Chief Judge of the Native Land Court).

The undermentioned Gentlemen were elected Corresponding Members:—Professor Otis T. Mason (Curator of Ethnology, National Museum, Washington), and the Rev. T. G. Hammond, Patea, Taranaki, N.Z.

The Names of one hundred and twelve Ladies and Gentlemen were read out as having joined the Society.

The Council met on the 11th January, 1892, when several matters relating to the affairs of the Society were settled, and draft letters to Honorary and Corresponding Members, and Circular No. 1, were approved.

The Council met on the 25th March, 1892, when several letters and the following papers were received and discussed:—"The Native Races of the Philippines," "Futuna Island and its People," "The Tahitian Hymn of Creation," "Genealogies and Historical Notes from Barotonga," "Maori Deities," "Polynesian Causatives," "Notes and Queries."

The following new members were elected:—W. Ford, Esq., of Sydney; Right Rev. S. T. Nevill, D.D., of Dunedin; T. K. Skinner, Esq., of New Plymouth; J. N. Williams, Esq., of Hastings; Rev. H. W. Williams, of Gisborne.

A donation of Native articles, from the East Indian Archipelago, was accepted from N. J. Tone, Esq.

A communication was received from Hon. W. D. Alexander, announcing the formation of an Historical Society in Honolulu, with objects in sympathy with those of our Society.

MEMBERS OF THE POLYNESIAN SOCIETY.

Atkinson, A. S.	Nelson
Adams, C. W.	Dunedin
Alexander, E. W., M.D.	Dunedin
Alexander, Hon. W. D.	Honolulu
Broderick, J. N.	Timaru
Birch, W. J.	Erewhon, Napier
Blair, J. R.	Wellington
Barron, A.	Wellington
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Emmerson, J. S.	Honolulu
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Govett, Ven. H., B.A.	New Plymouth
Grey, Rev. W.	Tanna, New Hebrides
Gunn, Rev. W.	Futuna, New Hebrides
Habens, Rev. W. J., B.A.	Wellington
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Hill, Hon. Walter	Honolulu
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Henry, Miss Te Uira	Honolulu
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Large, J. T.	Wairoa, Hawkes Bay
Laing, R.M., M.A.	Christchurch
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Marques, A.	Honolulu
Marshall, W. S.	Marion, Wellington
Moss, F. G.	Rarotonga Island
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Nelson, C. E.	Rotorua, Auckland
Nevill, Right Rev. S. T., D.D.	Dunedin

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Spencer, C. N.	Honolulu
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Stack, Rev. J. W.	Fendalton, Canterbury
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Skinner, T. K.	New Plymouth
Smith, S. Percy, F.R.G.S.	Wellington
Smithsonian Institute	Philadelphia, U.S.A.
Tregear, E., F.R.G.S., F. R. Hist. S.	Wellington
Tone, N. J.	Pahiatua, Wellington
Thompson, G. M., F.L.S.	Dunedin
Turnbull, T.	Tahiti Island
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Young, J. L.	Tahiti Island

HONORARY MEMBERS.

Her Majesty the Queen of Hawaii	
Hon. Sir George Grey, K.C.B.	Auckland
Francis Dart Fenton	Helensville, Auckland

CORRESPONDING MEMBERS.

Professor Otis T. Mason, Smithsonian Institute	Philadelphia, U.S.A.
Rev. T. G. Hammond	Patea, Taranaki

The names of several members in Barotonga have, unfortunately, not yet reached the Council. As this list will be published annually, the Secretaries would feel obliged if members would supply any omissions, or notify change of residence.





THE RACES OF THE PHILIPPINES.

IN studying the language, manners, and customs of a remote and little known people it is often extremely difficult for the student to obtain the latest or most correct accounts of such a race. In reference to the natives of the Philippine Islands the best descriptions are those written in the Spanish language. No reliable, detailed account of them has yet appeared as the work of an English writer. The best works on this subject, excepting the Spanish, are German and Dutch, the former being Dr. C. Semper's "Die Philippinen und ihre Bewohner," and Jagor's "Travels in the Philippines," the latter consisting of the accounts of various voyagers, and some interesting articles published by the Batavian Society of Arts and Sciences. The Spanish, on the other hand, have had every facility for observing the customs, language, &c., of the natives. From the time of the Spanish conquest that nation has ever been closely connected with the history of the native race. In fact until recently the conservative and jealous feelings of the Spanish have prevented any systematic exploration of the country by foreigners. De Morga's work "Sucesos de las Islas Filipinas," published in Mexico in 1606, and the "Descubrimiento de las Islas de Salomon," contain the best descriptions of the Aieta and Tagalo-Bisaya tribes, as they were when discovered by Europeans. In addition to these there are many accounts of early Spanish voyagers in the libraries of Mexico which are not easily accessible to foreigners. Some interesting articles have also lately appeared in the "Revista Ibero-Americana," Madrid. These are by M. Martinez Vigil, the Bishop of Oviedo. In view of these facts it may be advisable to publish in the Society's journal, a description of the aboriginal races of the Philippines, as obtained chiefly from works in the Spanish tongue. These primitive people are an interesting study on account of their long isolation in a remote group, and it will also be interesting to compare them with the southern branches of the race. Much valuable information on this subject may yet be obtained by our members. Good

work has been done by the pioneers of Polynesian ethnology, but much more remains to be accomplished. We are yet merely working the surface of this great field, and may well take for our motto the last words of the great German—"More light."

VISITS OF EARLY NAVIGATORS.

On the 16th day of March, 1521, the fleet of Magellan sighted the Philippine Islands. This famous navigator, though Portuguese by birth, was commissioned by the Spanish monarch to explore the Moluccas. Sailing through the Straits of Magellan, which he discovered on the 28th November, 1520, he crossed the vast, unknown Mar del Zur, and reached the Mariannes, or "Islas de los Ladrones." Sailing from thence to the westward, he discovered the Philippines, which he named the Archipelago of St. Lazarus. Remaining for some time at the island of Sebu, he engaged in a war with one of the native chiefs of Mactan, a small island close to Sebu, in which war he was killed by a poisoned arrow. Sebastian del Cano, his second in command, returned to Spain with but one ship. An account of this and subsequent visits is given in the collections of old voyages, by Callander, Pinckerton, and the Hakluyt Society.

Prior to the discovery of the Philippines by Magellan, they had been long known to the Chinese and Malays, the former having been in the habit of making annual trading voyages to Luzon. In July, 1525, a fleet of six vessels, under Garcia de Loaiza, was despatched from Corunna, by Charles V. of Spain, to make a voyage of exploration round the world. Sebastian del Cano, who brought Magellan's surviving ship home, was in charge of one of the ships, but his vessel was wrecked in the passage of the Straits of Magellan. Loaiza succeeded in reaching Mexico with three ships, having been separated from two of the fleet in a storm off the coast of South America. These two waifs, under Jorge Manriquez and Martin Iniquez, eventually reached the Philippine Island of Mindanao, where the crew of the former mutinied, killed their officers, and turned pirates. Iniquez proceeded to Tidore, one of the Moluccas, where he was afterwards poisoned by his crew.* In 1528, Alvaro de Saavedra, who was sent by Cortes from Mexico to explore the Spice Islands, visited Mindanao. On his way back to New Spain he died, the expedition then returning to the Moluccas. In 1542, Juan Gaetan and Bertrand de la Torre, sailing from Navidad, Mexico, crossed the Pacific to the Philippines. Torre, on his return voyage to Mexico, stated that he discovered and coasted along 650 leagues of a strange land, which is supposed to have been New Guinea. In 1545, Lopez de Villalobos, commanding a fleet sent from New Spain, visited the Islands on his way to the Moluccas. In 1564, Miguel de Legazpi was sent from Navidad by Luis de Velasco

* Callander's Collection of Voyages.

to subjugate the Philippines. He sailed with five ships and five hundred men, and after considerable fighting with the natives finally took possession of Manila in 1581. It was this voyager who gave to the Islands the name "Las Islas de las Filipinas," which they bear to this day. In many of the early accounts they are called the Lucones, the Manilas, or "Islas del Poniente." They were known to the Portuguese as the "Islas del Oriente." In 1584, Francisco de Gualle reached the group, and on his arrival in Mexico gave to the world the first authentic description of the Kura Siwo, or Black Current of Japan, which he states carried his ship to within 200 leagues of New Spain. In 1588, Thomas Cavendish, of England, explored portions of the Archipelago. In 1595 or 1596, the shattered remnant of Alvaro de Mendaña's ill-fated expedition for the settlement of the Solomon Islands found a refuge at the Philippines, which they reached in sore plight, under the command of Quiros and the Doña Isabel Barreto, wife of the late commandant.* In 1600, Oliver Van Noort, the Dutchman, touched at the Islands in the course of his disastrous voyage, eventually reaching Amsterdam on August 26th, 1601, "after much travail and difficulty," with only one ship remaining out of five, and but nine men left alive in that. And so the list of early voyagers to these Isles might be continued, Spanish, Portuguese, English, and Dutch.

The Philippine Islands lie between the fifth and nineteenth degrees of North latitude, and consist of the larger islands of Luzon, Mindanao, Palawan, Panay, Samar, Leyte, Mindoro, and Negros, with some hundreds of smaller isles and islets. Their total area is about 150,000 square miles, and the population over 6,000,000. The islands south of Luzon are called the Bisaya Isles.

THE AIETA OR ABORIGINES.

At the the time of the Spanish Conquest, in the sixteenth century, the Philippines were inhabited by two very different races. The original inhabitants were the Aieta, a Negrito or Papuan people, probably akin to the Alfuros of the more southern isles; Alfuro being a Portuguese word signifying wild or barbarous. This race has, in former times, occupied much more space in the archipelago than it has within the historic period, which is indicated by its geographical distribution, and it has evidently preceded the dissemination of the lighter coloured races of the island system. In many of the islands, remnants of these ancient people are still found in the mountains and more inaccessible parts. Such are the Semangs of the Malacca peninsula, the original people of Borneo, and the Alfuros of the Moluccas. Pickering, in his "Races of Man," has divided this race into two, calling one Papuan and the other Negrito, classifying the

* "Descubrimiento de las Islas de Salomon."

Aieta among the latter and the Fijians with the former, but in later years most ethnologists have held that all the original Negrillo tribes, from Fiji to the Malay Archipelago, have sprung from the one primal stock. Tylor considers that probably the Aieta, the Semangs, and Mincopies of the Andaman Isles, are a remnant of a very early human stock.* On the other hand, Crawford, a high authority, says:—"There are many different races of these Asiatic Negroes wholly unconnected with the Australians, and not traceable to any common origin." With Dr. Semper, he considers the Australians a race, *sui generis*. Professor Huxley classifies the Negritos of the archipelago with the Tasmanians, but he includes the Australians and various tribes of the Deccan in the Australoid type. The Aieta (Ata, Ita), who, if they were not truly autochthones, represent at least the first wave of migration, bear many resemblances to various Papuan tribes of Melanesia, and even to the far distant outpost of that race in Fiji. This race was presumably the first which settled the various islands of Melanesia, together with some outlying groups, and was overtaken at Fiji by a second wave of migration in the form of the Polynesians, who passed them and settled the many islands of the Pacific. Fornander places the date of the Polynesian hegira at about the second century, and adds that probably about the same time an invasion of the East Indian Islands by Malays and Kling or Telinga peoples of Eastern Hindostan took place. After examining several ancient Aieta skulls, Professor Virchow states that he found two distinct types of crania, the one dolichocephalic, and the other distinctly brachycephalic, from which statement it is argued by some anthropologists that there were originally two aboriginal races in the Philippines.

At some remote period of time, long anterior to the discovery of the Philippines by the Spanish, a race, which for want of a better name we term Malayan, had evidently settled in the Islands, and gradually encroaching on the indigenes, had subjugated some tribes, and driven others back into the interior, where, in the vast forests and various mountain ranges, they have preserved their independence and nationality unto this day. Some writers insist that the Tagalo-Bisaya tribes were members of a Pre-Malayan race, also represented by the Wugis of Celebes, the Dyaks of Borneo, and the Rejangs of Sumatra. However this may be, the order of races in the Archipelago was probably: Negrito, Polynesian, Malayan. Antonio de Morga, in his historical account of the Philippines, states: "It was known by tradition that the natives of provinces near Manila were not an indigenous race, but had settled there in bygone times, and that they were Malayo, natives of other islands and remote provinces."† These Malayan intruders possibly either came from different localities, or

* Anthropology.

† "Sucesos de las Islas Filipinas." Mexico, 1606.

there may have been several migrations of them at wide intervals of time, for they were divided into many different tribes at the time of the Spanish invasion, each tribe speaking a different dialect of the common language, the principal of which were the Tagalo, Pampango and Bisaya. The invaders appear to have subdued the aborigines in many cases, and forced them from the more level and fertile portions of the land, and, being an agricultural people, they rapidly increased in the marvellously fertile valleys of the larger islands, where the rich soil and humid atmosphere produce a vegetation which is nowhere surpassed, and cultivated fields yield a constant succession of crops. The Chinese have had intercourse with the Philippines from a very early date. They appear to have made yearly trading voyages thither, and exchanged silk, cotton garments, powder, metal bells, iron and porcelain, for buffalo horns, peltries and cotton. Magellan speaks of the Chinese visiting the Philippines, and the Padre Gaubil says that Joung Lo, of the Ming Dynasty, sent ships to Luzon.* After the religion of Mahomet was extended to the East Indies it was introduced by the Malay sea rovers into the Philippines. These Mahomedan Malays, called "Moros" or Moors by the pagan tribes, gradually extended their religion over the group, and, at the time of the Spanish invasion, were in the habit of making frequent raids from Borneo and Tiernate (?) against the Bisaya Islands.

The Aieta are supposed to number at the present time about twenty thousand people, of which the greatest number are located on the island of Luzon. In the sixteenth century the Negrito race obtained in many of the Bisaya Isles. Cavendish, in 1588, remarked that the island of Negros was inhabited wholly by them; but now,— "In the south of the Philippines the Negrito appear to be almost entirely rooted out. The Mamanuas in Mindanao have Negrito blood in their veins, and in Negros Isle some few families of the Aieta still live in the region round the volcano; but with these exceptions the Autochthones upon the whole of the Bisaya Islands have disappeared. In Luzon their principal habitat is on the north-east coast and in the interior mountains. On Alabat Island, south-east of Manila, at Baler and Casiguran Bays, and on the whole coast line from Palanan to Cabo Engano, in the extreme north, may be seen the remnants of this indigenous race in its greatest number and purity."† Some of these indigenes remain in almost their original state, and have not mixed with the Tagalo tribes, while others have become amalgamated with the various encroaching peoples—Chinese, Malayan, and Spanish. The Bataks are a wild tribe of Negrito descent who inhabit the Palawan Mountains. In the latter part of the sixteenth century, Lee Mahon, a Chinese pirate, invaded the Philippines with seventy vessels, but was defeated by the Spanish, who burnt his vessels. Many of the

* Pinckerton's Collection, vol. xi.

† "Die Philippinen und ihre Bewohner."—Dr. C. Semper, 1869.

Chinese escaped to the mountains, and took up their abode with wild tribes. The Ygarrote Proper are a mountain tribe of mixed native and Chinese descent, but in later times the Spanish have used this term to denote all pagan tribes who hold themselves aloof. The state of culture which obtains among the Aieta is certainly not of a high standard.

Gironiere, in his work on the Philippines, remarks :—" The Aieta resemble monkeys more than human beings, both in gesture and appearance. Their sole superiority consists in the ability to make fire, and the use of the bow and arrow. Their colour is black, and they do not know how to get rid of their hair, which forms a strange sort of halo round the head. Their sole dress is an eight-inch girdle, and for food they utilise various fruits and roots, and the produce of the chase, having a habit of eating meat almost raw. Their weapons are a bamboo lance or spear, and bow and arrows, the latter being poisoned. During the day the able bodied of the tribal family go out to hunt, while the old people sit round the camp fire, and at night they all lie down in the ashes and sleep promiscuously. The old women, with their extraordinary hair, decrepit limbs, and pot bellies, are singularly hideous. Their language has a great paucity of words, and is difficult to acquire. Children are named after the place where they are born, and the sick or wounded persons are often buried alive. On the death of a member of the tribe, they sally out to avenge him, and slay the first living thing they encounter as a payment, be it friend or foe, boar, buffalo, stag, or human being. As they proceed on such an expedition they break the twigs off trees in a certain manner to warn friends off their line of march. These indigenes are prodigiously active at climbing trees, clasping the trunk with their hands, and setting the soles of their feet against the trunk."* This author made many excursions into the interior of the country, and gives much interesting information concerning the aboriginal race, and the Tagalo-Bisaya invaders. His work is well spoken of by residents of the country. The Papuan or Negrito race would probably never have raised themselves in the scale of civilisation by their own unaided efforts, even if they had never been forced by invaders to take the position of an inferior people. A. R. Wallace, in his work on the Malay Archipelago, says :—" The Papuans have more vital energy than the Malays, and might have advanced as far in civilisation if they had had the same intercourse with civilised nations." But this is extremely doubtful. As a race, they do not appear to be capable of advancing, and all efforts in that direction have met with signal failure. They certainly acquire a few arts of a more civilised life, such as improvement in winter dwellings and cultivating the soil, but even this much is only seen in those of them who have remained in close con-

* "Twenty Years in the Philippines."

tact with the dominant race, and does not extend to the forest tribes. "The teaching of the superior race is addressed to limited intelligences, utterly destitute of the faculty of abstraction, which same faculty has been developed among ourselves by a long process of culture.*

The Aieta are a race despised and looked down upon by both bodies of the invaders of their country, both Tagalo and Spanish, on account of their infantile intelligence and crude morality; but for the very reason of this same primitive state of the intellect they ought to interest us, for they show to us the original state of humanity, the very childhood of the human race. The cause of the savagery of the aborigines of Australia is said to be the fact that they had no cereals or domestic animals, and that they inhabited a sterile and desert country. This argument will not hold good with the Aieta, who dwelt in one of the most fertile and prolific countries in the world, and who have had both rice, and possibly the sweet potato, for an indefinite time. The buffalo also, which is domesticated by the Malay tribes, the Aieta never attempt to tame. What, then, is the true cause of this continued barbarism? Whately, in his "Origin of Civilisation," states "Savages never did or can raise themselves to a higher condition, they never seem to invent or discover anything, and must have instruction from without." This scarcely seems to meet the case, for in what manner did such isolated peoples as the Toltecs and Quichas reach an advanced stage of civilisation—a civilisation which evolved a written character, erected vast buildings of sculptured stone, and was versed in astronomical lore. Lubbock, in "Early Conditions of Mankind," remarks, in refutation of Whately's argument—"The primitive condition of mankind was utter barbarism, from that state certain races independently raised themselves." The Aieta in question have occupied the land from time immemorial, but have never made any advance towards a higher state. Why did they not evolve such a civilisation as that of ancient Peru and Mexico? Because of the total absence of the aforementioned faculty of abstraction, of the intensely crude state of the intellect, and because "the human race is so constituted," says Westropp in "Primitive Symbolism," "that the same objects and the same operations of nature will suggest like ideas in the minds of men of all races, however widely apart." The operations of nature herself were against them on every side. In Buckle's "History of Civilisation" we read, "Fertility of soil is necessary to the growth of civilisation. All ancient civilisations sprang up in tropic countries, because food was plentiful and little clothing was required." But, "the only progress which is really effective depends, not on the bounty of nature, but on the energy of man"; and, "In Brazil nature was too powerful and prodigal, and overcame man by exuberance." Thus nature was in the Philippines, as in many other tropical countries, too bountiful and exuberant, and by her very exuberance prevented the

* "Primitive Folk." E. Reclus.

growth of that civilisation which she encouraged and fostered in other lands. Fertility of soil and easily obtained food are necessary to the evolution of civilisation, but when nature is too prodigal of her gifts she frustrates her own intentions, and man is rendered powerless to cope with her. The luxuriant forest, the superabundant vegetation, the impassable morass, cramp and overcome the energies and isolate the communities of men, thus preventing communication between them and interdicting the interchange of ideas. The Indian of the vast Brazilian forests, the Aieta of the Philippine jungles, and the inhabitants of many similar regions were subdued by fear and veneration of the works of nature. Thus it is that the mythology of every tropical country is based upon terror. To the primitive man a vague feeling of awe is suggested by the contemplation of the storm, a feeling of utter helplessness by the rampant luxuriance of vast forests, a feeling of intense loneliness and littleness by the rush of mighty rivers and the solitude of the unbroken jungle. He peoples the gloomy forest with strange and malignant beings, and fears to enter their dark depths. He sees the work of evil spirits in the flooded river, the roaring cataract, and the lightning-riven tree, and his imagination, occupied by these fearsome subjects, becomes warped and debased. To use the words of Buckle, "Table lands are the natural birthplaces of civilisation," and of Pickering, "On entering a wooded country man will naturally relapse into a ruder state, and he must either conquer and destroy the forest or he will himself yield before its influence." And, again, of Argyle in "Primeval Man," "Indisputable facts of history prove that man has always in him the elements of corruption, he is capable of degradation, his knowledge may decay, his religion become lost." Primitive man is a savage in the primeval forest and a savage he will remain.

As to how long the Negrito race has been located in the Philippines it is impossible to conjecture, but it is certain that they must have inhabited the islands from a very remote date in prehistoric times. It is possible that in the unknown districts discoveries may yet be made, that will throw some light on the early history and mode of life of these people; but, so far, archeologists have not given us much information as to aboriginal antiquities. Some discoveries in that direction which have been assigned to the indigenous race might possibly be ascribed with more correctness to the Malayan invaders. In the high cliffs which border the narrow strait between the islands of Samar and Leyte are found many prehistoric burial caverns, in which are to be seen fragments of porcelain and earthenware, some of which are crudely glazed; and Antonio de Morga states: "In Luzon were once found very ancient jars of dark-coloured earthenware, of the origin of which the natives were entirely ignorant. They were sold to the Japanese at high prices." At Poro, in 1851, copper knives, stone bracelets and human bones were dug up from under four feet of soil, and in various prehistoric lake dwellings are found peculiar urns of a

goodly workmanship. Between the Bicol and Pasacao rivers is an ancient unfinished canal, of which no tradition appears to be extant. The same authority tells us that the Ygarrotes proper have smelted and worked copper for centuries.* It is evident from the statements of early writers, and of the natives themselves, that both gold and copper mining have been carried on from very early times; but whether the knowledge of metals and pottery obtained before the arrival of the Chinese or Malay intruders is decidedly problematical. A cave situated at Lauang is famed for containing large, flat, compressed skulls, about which there has been much conjecture among craniologists, some averring that they indicate a pre-Aieta race; but this argument is a very dubious one, inasmuch as the Aieta had an ancient custom, which is said to obtain yet in some parts, of compressing and flattening the heads of children, a custom indulged in by widely separated races. Such are the Nicobarians and the tribes of the Lower Columbia. "The inhabitants of some of the Philippine Islands had the custom of placing the heads of their newly-born children between two boards, and so compressing them that they no longer remained round, but were extended in length; and a flat occiput was regarded by them as a mark of beauty.† Reclus, in his description of the Aieta, says: "They were under five feet in height, had bright eyes, high foreheads, hair abundant, bushy, and frizzed out, the legs calfless, and extremities slender." Morga's description, given by Hakluyt, is as follows: "In various parts of the Island of Luzon are seen natives of a black colour, with tangled hair (*cabello de pasas*), of low stature, though strong. They are barbarians of little capacity, having no houses or settled dwellings, but bivouac on the mountains and craggy ground, changing their abodes often, and living on game. A barbarous people, inclined to murder." "The Aieta show a marked deficiency of chin, and their eyes have a decided yellow tinge."‡ Sir John Bowring, in his "Visit to the Philippines" says of the indigenes: "They are slight in form, agile, small and thin. Their hair is black and curly, the head small, forehead narrow, eyes large, penetrating, and veiled by long eyelids; nose of medium size, and depressed, the mouth and lips medium, and teeth long." Dr. Semper remarks: "With an average height of four feet seven inches for the men, and four feet four for the women, their limbs are uncommonly slender, their hair brown-black, shining and woolly-curled. With slightly swollen lips, flat noses, and dark, copper-brown skin." By the slenderness of their legs, and large, protruding stomach, the *muy barrigodos* of the Spanish, they remind us of the smooth or straight-haired natives of Australia. They are careless of their dress, which consists merely of aprons and leg-bandages, but take pains with their ornaments, which comprise ear-pendants, rings for the legs and

* Jagor, "Travels in the Philippines."

† Thevenot, "Voyages Curieux."

‡ Wood's "Natural History of Man,"

arms, neck-chains, and some utensils for tobacco and betel chewing, which they make out of roots, and also plait from the fibres of the pandanus. They also *tattoo* their bodies, some using the needle, and others making long cuts or gashes in the skin, which form scars or wheals." As to whether the Aieta were in the Stone or Bronze Age of culture at the time of the Malayo invasion, archeologists differ in opinion, some maintaining that all bronze or copper implements found in excavations and burial-caves were the handiwork of the Tagalo, or were introduced by the Chinese. This is probably the correct opinion, as, when we consider what a crude form of culture was theirs, and how they have never within historic times shown a desire to benefit by the superior arts and knowledge of the dominant race, it is very improbable that they ever invented the art of working metals, and thus raising themselves from the Neolithic Stone Culture to that of the Bronze Era. Craniologists tell us that the Aieta, in common with so many primitive races, are both prognathous and dolicho-cephalic. From measurements made by Dr. Semper it would appear that the average brain-weight of the Aieta crania is 40.58 ounces. The average, deduced from the capacity of two hundred and ten crania of different Oceanic races, is 45.63 ounces.

The Aieta are reported to be of a savage and ferocious character, indolent, independent, and averse to the civilisation of their aggressors. "They are peculiarly wild, and impatient of control; thus they are not easily organised, and so readily fall under the power of the Malays.* Without any significant trade, without agriculture, the roots of wild plants, the fish of the sea and rivers, and the chaseable animals of the forest, form their exclusive food. They move about in troops of six to eight families where a root of which they are fond ripens in abundance, or a desired kind of fish appears in shoals on the shore. The implements they use in fishing and the chase are at the same time their weapons. They penetrate into the thickest forest in search of wild honey. The wax they press into cakes and barter for glass beads, rice, and tobacco. But soon are the rice and the honey consumed, and then the old wanderer goes again from one place to another, restless and without repose, sometimes to the sea, sometimes into the deepest mountain defiles, in search of whatever may sustain life."†

These people can only reckon up to five in counting, in common with many other Negrito tribes. Their name for the Tagalo is "Tao" or "men," and their own name Aieta is from the Tagalo word for "black" (Ita).‡ The social organisation of the race is evidently patriarchal, and the oldest man holds authority as chief. The habitation of the Aieta are of the most primitive description, for they only

* Brace. "Races of the Old World."

† "Die Philippinen und ihre Bewohner."

‡ Malay, *hétam*.

build frail huts of branches and palm leaves, and often do not trouble themselves that much, but merely rest at night beneath a tree or around a camp fire. This roving life is a natural sequence of the hunting stage of culture; they are continually roaming through the forest in search of food, their camp fires being the gathering point at which are left the old and infirm people. The dog is their only domesticated animal. The poison for their arrows they obtain from the bark of a certain tree by a process of boiling, the poison when prepared being in the form of a thick paste, in which state it is smeared on the arrow heads. The dress of this people is simplicity itself, consisting generally of merely a girdle round the waist. The unmarried women sometimes wear a kind of scarf or shawl round the shoulders. In ancient times they made a coarse material from the fibre of the *abaco* or *bandala* (*musa textilis*, or Manila hemp) and also from the *anana* (pine-apple) fibre. "Their ornaments are earrings, armlets, anklets, and necklaces composed of wood, or woven of wood fibrils, or of the *pandanus* leaf.* In common with the Inuit and some other hyperborean tribes the Aieta are *omophagoi*, or raw-eaters, and they never appear to think of providing for the future. When food is plentiful they eat voraciously, and at other times suffer greatly from famine. Regarding one article of food in the Philippines—namely, the sweet potato—it is a long disputed point as to whether it was indigenous in the East Indies, or whether it was introduced from America. The Peruvian name for it was *cumar*,† the Mexican *camotli*, the Tagalo *camote*. It may be that the latter term was derived from *camotli* by the Spanish, and adopted in the Philippines for the plant already known there. Crawford and other authorities claim that it is a native of the East. Ignatius Donnelly, in "Atlantis," quotes an extract from the work of a traveller in the Yang-tse-Kiang Valley, who maintains that potatoes, maize, and tobacco have been cultivated in that region from the earliest times. Dr. Witmack says that the sweet potato has two names in Sanskrit, *ruktaloo* and *sharkarakanda*.

Marriage among the Aieta is a somewhat unrefined ceremony. On selecting a woman the suitor gives notice to her parents, and a day is appointed on which the woman is sent into the forest with one hour's start. If the suitor finds and returns with her to the camp before sunset the couple are considered legally married according to Aieta views. If, on the other hand, the lady has any objection to the would-be husband and conceals herself effectually in the jungle the suitor then forfeits all right to her. In the disposal of the dead the Aieta resemble many savage tribes, American and African. Above the grave they suspend the bow and arrows of the deceased, in the

* Featherman. "Social History of the Races of Mankind."

† Compare the Polynesian name for sweet potato—*kumara* and *umara*.—Editors.

belief that every night he will leave it to go hunting. When a man is wounded by a poisoned arrow, or has an incurable malady, he is, in many cases, buried alive.

The religion of the Aieta is a kind of Shamanism, and consists of Nature and ancestor worship. They venerate the memory of the dead and visit the graves of relatives for years. Chiefs who have made themselves feared and respected in life, are looked upon after death as god-like beings. Their ideas of religious worship are, of course, crude and indistinct. They will reverence for a day, any rock or tree of an unusual shape, and then the object is deserted for another. And here we are reminded of the amount of singular knowledge in existence in various localities, but not yet available to students and lovers of anthropology. Travellers to a great extent despise, and therefore misunderstand, the primitive religions and superstitions of remote and little known peoples. The rites and ceremonies of such races are often an echo, though faint and confused, from prehistoric ages. Who, among the lovers of the noble science of anthropology, that has read of the strange relics of a bygone Polynesian civilisation, but must feel that the manners, customs, and traditions of the successors of that ancient race are worthy of the deepest study. They are the remnants, however incomplete, of a long vanished period. Almost all primitive religions consist of worship paid to Nature and her operations. Mythology is the effort of uncivilised man to explain the mysteries of creation; and if the race advances in civilisation, the mythological cultus is improved. Man, in his primordial state, requires some tangible object to worship, for an abstract idea is beyond his comprehension. His imagination rises to the occasion, and imbues inanimate objects with mysterious powers, and conjures up visions of evil spirits in the primeval forest, the gloomy canyon, or on the lonely mountain peaks. "Imagination is one of the most important faculties of the human mind; without it we could not grasp the Abstract, resist Impulse, rise to Duty, or desire the Unknown. And yet a dangerous faculty, one of the most effective causes of Degradation, the very root of Idolatry, as witness the dependence of the human mind on outward symbols, and the tendency to identify symbols with what they represent."* The religion of Mahomet, introduced from Borneo by the Malays, was received with indifference in the Philippines, and when the Spanish padres arrived from New Spain, they cast the seeds of their faith on sterile soil, in which the tree of Christianity refused to bear fruit. For religious doctrines have little effect on a people unless preceded by intellectual culture.

The Aieta, as a nation, are doomed. They are gradually being absorbed by the Tagalo-Bisaya tribes around them, and the time is not very far distant when the indigenes of the "Islas del Filipinas" will be a memory of the past, as are the Guanche and the Tasmanian.

* Argyle. "Primeval Man."

The time during which we may collect information of these old world peoples is fast slipping away, yet a little while and it will be too late. These aborigines, so little known to the world, are well worthy the interest of the ethnologist. Their undoubted antiquity and ancient language, their singular legends and customs of a remote past, their stolid conservatism in the face of their approaching destiny, all combine to render them a peculiarly interesting race. From their rugged mountain homes on the colossal vertebræ of the country, they have looked down for many generations upon the sanguinary encounters between the two races of their invaders. They have seen their old time foes conquered by the hated *caras blancas*; they see their homes of the dim long ago occupied by an alien people; they recall the ancient freedom of their race, and hear, in the sullen monotone of the distant ocean, their eternal requiem.

ELSDON BEST.





GENEALOGIES AND HISTORICAL NOTES FROM RAROTONGA.

PART I.—TRANSLATED BY HENRY NICHOLAS, Esq., OF
RAROTONGA.

THE first of the papers contributed by Mr. Nicholas (through the kindness of Mr. F. G. Moss, British Resident, Rarotonga) is the genealogy of one of the Chieftainesses of Rarotonga—Pa, of the Taki-tumu or Ngatitangiia tribe, who take their name from Tangiia, the leader of the migration (from Tahiti ?), and who settled down in Rarotonga, together with Makea-Karika and his people, (from Samoa ?) some twenty-five generations ago. This paper was originally written by one of the natives of Rarotonga in the year 1857, and is a valuable contribution to Polynesian history. It apparently supports by direct traditional testimony the theory propounded by Hale, and subsequently advocated by Fornander, of the occupation of the Fiji Group by the Polynesian race, and of their later migration eastward to Samoa and the Society Group.

The Avaiki alluded to in the genealogy is doubtless that particular one traditionally known to various branches of the Polynesian race under the names of Hawaii, Hawaiki, Avaiki, Havaii, &c., and the position of which must be looked for in the Indian Archipelago. It follows from the internal evidence of this history that Pa's ancestors formed a separate migration from that which peopled Samoa, which is also probable from many other things. The tradition states that in Iro's time (read Hiro, of Tahiti ; Whiro, of New Zealand ; Hilo, of Hawaii) the migration reached Upolu (of Samoa ?) and that his mother was a native of that place—apparently one of the Ngana family, known both to New Zealand and Hawaiian traditions, from which, indeed, both peoples trace descent. The four names preceding Iro in the genealogy are equally known to the Maoris and the Tahitians, both peoples tracing descent from them. Iro, in this narrative, has the

same character of a great navigator as is ascribed to him by New Zealand and Tahitian traditions. His final home appears to have been the Society Islands, probably Raiatea.

The subsequent history of the peopling of Rarotonga is interesting in many particulars, and is generally verified by the second paper, which will appear in the next number of the *Journal*, in which will be related the genealogical history of the Makea-Karika family of Rarotonga, from a date long antecedent to that given in the very interesting account published by the Rev. W. Wyatt Gill, LL.D., in Vol. II. of the "Transactions of the Australasian Association for the Advancement of Science."

The genealogy herein given, from Tai-te-ariki down to Upokotakau, or Pa, shows forty-four generations; whilst that of the Makea family, from the same period, counts only twenty-five; that of the Tamarua family also twenty-five; and that of the Tinomana family, twenty.* There is something unexplained here. It is considered, however, better to publish the table just as written down by the native author, leaving it to our members in Rarotonga to clear up the discrepancy. It is exceedingly important that this should be done whilst the old people who possess the knowledge are alive, or it will be lost for ever. It is upon these genealogies that all dates in Polynesian history must rest, and hence the interest attaching to them. Information is gradually accumulating which will allow of a comparison and correlation of the genealogies preserved by the New Zealanders, Rarotongans, Tahitians, Hawaiians, Samoans, and Tongans, in nearly all of which the names of common ancestors are preserved. When this has been done, the relative dates of events in the history of Polynesia will be placed on a firm footing. The Council earnestly commends to our members the collection of as many of these genealogies as can be obtained, before it is too late.

The Council has decided to publish the paper in the original Rarotonga dialect, as a fair specimen of that branch of the Polynesian language, written by one of the people themselves, and therefore thoroughly illustrative of its idiom and vocabulary, at a time prior to the introduction of words from other sources. Mr. Nicholas' translation appears to follow the original closely, and hence its abruptness of style. Maori scholars will readily understand the language by remembering that the Rarotongans do not make use of the "h," or the "wh," and that they substitute "v" for "w."

EDITORS.

* See Report "Australasian Association for Advancement of Science, 1890," p. 633.

E TUATUA TEIA NO TE TUPUANGA MAI O PA.
ARIKI O TAKITUMU.

NO ROTO AIA I TE UANGA ARIKI A ATEA MA PAPA, MEI
AVAIAKI.

Ko Te Uira ma Te Aā, nga Ariki mei roto ia Atea ma Papa. Ko Te Aā, ko Pa ia. Tera te au ingoa o te au tupuna mei po mai; ko Mua, ko Eanga, ko Unga, ko Engi, ko Niua, ko Tamore, ko Buroa, ko Rupoto, ko Rumaeeaa, ko Rutapatapaiaa, ko Ueuenuku, ko Ueuerangi, ko Tuei, ko Maruiterangi, ko Noa, ko Tapu, ko Angaiakiterangi, ko Tangaroa-maiturangi, ko Tangaroa-tiputape, ko Tepouoterangi, ko Maro, ko Te tupua, ko Aranui, ko Runa, ko Ru, ko Aio, ko Peketeio, ko Peketoake, ko Peketeatama, ko Iateatama, ko Iatepo, ko Iateao, ko Iamaina, ko Iateata, ko Iatupuranga, ko Iamakaro, ko Iatangata, ko Tangatanui, ko Tangatarai, ko Tangakatoa, ko Itekatoarangi, ko Iateatu, ko Tiki, ko Taitorangingunguru, ko Taitorangingangana, ko Torokimatangi, ko Teirapanga, ko Tutarangi. Kua tae mai ki Iti i reira (ko Fiti te ingoa i teia tuatau). Ko Tutarangi te Ariki i tupu ei te tamaki i te reira pa-enua.

Ta atura ia Itinui, ia Itirai, ia Ititakaikere, ia Itianaunau, ia Tonga, ia Nuku, ia Angaura, ia Kurupongi, ia Aramatietie, ia Mata-tera, ia Uea, ia Vairota, ia Katuapai, ia Vavau, ia Enuakura, ia Eremanga, e te au enua katoa i reira. Ta atura ia Manuka, kua pou taipae: kia tae ra ki tetai pae, kua mate ki reira te tumu toa o Tutarangi, ko Kurueke te ingoa i tona tumu toa. .

Anau akera ta Tutarangi, ko Tangaroa-marouka, ko Tutaka-puata, ko Tutaka-puatai, ko Tearunga, ko Teararo, ko Teatoruaitu, ko Teatoruakena, ko Aitu, ko Aokeu, ko Aorai, ko Aoterupe, ko Aokivananga, ko Aokiaitu, ko Rakitu, ko Rakiroa, ko Tearikitapukura, ko Moeitiiti, ko Moerekareka, ko Moemetua, ko Moeterauri; anau tana ko Iro. Kua tae i reira ki Kupolu. E tamaine na Ngana-itetupua te metua vaiue o Ira: no Kupolu. E ariki tere moana a Iro; tae maira aia ki te pa-enua i runga, e tae mai oki ki Rarotonga nei, oki atura ki Tahiti, e noo iora i reira. Anau akera ta Iro, ko Taiteariki. E roa akera tona nooanga i reira kua inangaro aia i te oki ki te pa-enua i raro. Kua aravei akera raua ma Tangiia i taua rā ra. Kua oki atu a Tangiia mei Mauke, i nga tamaine a Auriki, ia Moetuma, e Puatara. Aravei akera a Iro ma Tangiia, e kua ui atura a Tangiia kia Iro; "te peea nei koe?" Karanga atura a Iro. "Te oki nei au ki Raro." Kua pati atura a Tangiia kia Iro i te tama ia Taiteariki ei ariki nona, ei upoko i runga i nga paianga tangata, te

Neke, te Kairirā, te Manaune, te Kavakevake. Ko nga paianga tangata ia o Tangiia. Kua mate nga tamariki a Tangiia i reira i te ta a Tutapu. Ko aua nga tamariki oki te Ariki i Tahiti, ko Pouteanuanua, e Pourakarakaiā o raua ingoa. Kua akatika atura a Iro i te pati a Tangiia, tuku atura i te tamaiti kia. Tangiia ma aua nga apinga, te *pu*, ma te *pau*, ma ona nga atua ko Tangaroa, e Tutavake, ma Taakura. Kia riro taua tamaiti ra kia Tangiia, topa atura tona ingoa ko Tearikiupokotini, aere atura a Iro i tona tere. I tau a tuatau ra, te tupu ra, ki te maataanga, te pekapeka o Tangiia ma. Tutapu, e peke atura a Tangiia ki te moana, ia Tutapu. Aere mai nei a Tangiia na te pa-enua ma tona au tangata e rua rau te katoa-toa anga. Aravei ake ra aia ia Karika, ki Maketu; kua rave atura aia i te tamaine a Karika ei vaine nana, ko Mokoroaiaitu te ingoa.

Akatere mai nei o raua vaka ki raro nei, taka ke atura tetai e tetai, topa rava atura a Tangiia ki te pae i apatonga, tei raro aia i te tonga i te kiteanga mai i te enua. Oki maira ki runga nei i te enua, e kake maira ki uta nei i te ava i Vaikokopu, tutau maira ki Te Miromiro. Kake mai ra ki te one, aū iora i te marae ia Te Miromiro, tuku atura i nga atua ki reira, ko Marumamao, e Uenga. E kua pera a Tangiia i te au aerenga i te au Marae. E kua aū atu ra i te koutu. Ariki o Pa, ia Paetaa, Aere atura i te au aerenga i te au Marae, e tae uta ki Tupapa. Kua aravei akera ia Karika ki reira, ko tona taenga mai mei te tere, kapiti atura raua, aere atura ki Avarua, e nonoo iora raua ki Tuituikamoana. E roa akera to raua nooanga i reira, aere atura a Tangiia ki uta i Taunae, noo atu ra i Pitekura, e tangi ta tetai pau, e tangi ta tetai.

I to raua nooanga i reira, kua tae mai a Tutapu ki Rarotonga nei, i te kimi aere ia Tangiia; tupu atura te tamaki ko Tangiia ma. Karika tetai pae, ko Tutapu i tona pae. Pou atura to Tutapu pae, oro mai nei a Tutapu ki Ngatangia nei, aru mai ra a Tangiia ia Tutapu ki Ngatangia nei, aru mai ra a Tangiia ia Tutapu mate mainei ki te maunga i Avana, i te Vaikura. Noo ua iora a Tangiia ma Karika, e to raua pae tangata, kia tae ake ki tetai ra, kua aere atu ratou e akapini i te enua, i na mua i te aerenga, e na muri mai nei e tae ki Tupapa, noo iora i reira, angaiora i te are, ko Atea te ingoa. E kia oti taua are o Tangiia ra, karanga atura a Tangiia kia Karika; “ka akataka taua i nga Ariki, e nga taunga, e te au mataiapo, ma te au ko-mono. Kua uipa mai ra te ngati-Karika ma te ngati-Tangiia. Kua karanga atu ra a Tangiia kia Karika; “Na uta koe ma toou pae tangata.” Kua na uta atura a ia ma tona pae tangata; karanga atura kia ngati-Tangiia; “Na tai kotou.” Kua na tai atura a ngati-Tangiia. Tuku atura i taua tamaiti rave aua ra ei Ariki ki runga ia ngati-Tangiia, taka atu ra nga Ariki, ko Tearikiupokotini tei runga ia ngati-Tangiia, ko Karika rai tei runga ia Teauotonga. Kua akataka atura i te kau Taunga; tuku atura i to Karika ko Te kaia, tuku atu ra i to te

tama ko Potikitaia, ko Tengara, ko More, ko Moate, ko Teramaite-tonga. E oti akera, kua akatau atura a Tangiia; "E kare i tau," e rima rava tona, okotai ei to Karika. Kua tuku atu ra ia Potikitaia ki uta i to Karika pae, toe atu ra ki tai toko a. Kua iki atura i te au Mataiapo tutara oko ā. Kua iki i te au Komono oko ā. Ko te unu unu kakao ia i Araitetonga. Kua ako atura a Tangiia ia ratou, na ko atura ko ta nga Mataiapo tuatua, tei nga Ariki ia. Ko ta te au Komono tuatua tei nga Mataiapo ia. E oti akera te iki anga, Kua karanga atu ra a Tangiia; "Apopo ka tua to tatou enua." E ao akera, aere atu ra ratou i te tua aereanga i te enua e piniake. Noo atu ra te tangata, ki tona kainga, ki tona kainga, kua tangata enua i reira.

Anau akera ta Te Taiteariki, ko Taputapuata; anau akera tana, ko Tearikiupokotini; anau tana, ko Tearikioterangi; anau tana ko Tuterangi; anau tana ko Rongo; anau tana ko Tearikiupokotini; anau tana ko Tearikinoorangi; anau tana ko Rongoiteura; anau tana ko Teakariki; anau tana ko Rangi; anau tana ko Tetumu; anau tana ko Teaio; anau tana ko Taparangi; anau tana ko Pare; anau tana ko Maurirangi; anau tana ko Tearikivanangarangi; anau tana ko Tearikimoutana; anau tana ko Maiotaranganuku; anau tana ko Teautanganuku; anau tana ko Takave; anau tana ko Tuikuporu; anau tana ko Tearikieraka; anau tana ko Ngaupokoakaturanga; anau tana ko Tutuaenga; anau tana ko Tevei; anau tana ko Arakivarevare; anau tana ko Tingia; anau tana ko Rangi; anau tana ko Tearikiupokotini; anau tana ko Vaerua; anau tana ko Tautu; anau tana ko Iria; anau tana ko Aitupao; anau tana ko Moeterauri; anau tana ko Ako; anau tana ko Teakariki; anau tana ko Tearikiupokotini; anau tana ko Tamaru; anau tana ko Mata; anau tana ko Teruaroa; anau tana ko Taputapuata; anau tana ko Patepon; Koia te ariki i te tuatau i tae mai ei te tuatua na te Atua ki Rarotanga nei, e kua anau oki tana, ko Teaarikiupokotini; anau tana ko Taputapuata, kare ra i tae te taoanga Ariki kia rana, no te mea kua mate vave rana, te ora rai a Pa Tepou. I muri mai i reira kua mate a Pa Tepou, 1855. Okotai ua aua tamaite toe, e tamaine, ko Opokotakau tona ingoa, riro atura iaia te taoanga Ariki i tana mataiti rai, koia te Ariki vaine i teia kopu Ariki.

Ko te tuatua ia o Pa ariki o
Takitumu i tataia i te tuatau
O Pitimani orometua papaa
O Ngati-Tangiia nei mataiti 1851
Kiritia i te mataiti 1891.

July 7th, 1891.

F. N.

TRANSLATION.

GENEALOGY OF PA, CHIEFTAINNESS OF TAKITUMU.

She is descended from the chiefs Atea and Papa; from Avaiki. Te-Uira and Te-Aā were both chiefs descended from Atea and Papa. From Te-Aā is descended Pa. The following are the ancestors from the remote past (*po*) to the present time :—

1 Mua	17 Angaia-ki-te-rangi	33 Ia-maina
Eanga	Tangaroa-maitu-rangi	Ia-te-ata
Unga	Tangaroa-tipu-ta-pe	35 Ia-tupu-ranga
Engi	20 Te-Pou-o te-Rangi	Ia-makaro
5 Niua	Maro	Ia-tangata
Tamore	Te-Tupua	Tangata-nui
Ru-roa	Aranui	Tangata-rai
Ru-poto	Runa	40 Tangata-katoa
Ru-maesea	25 Ru	I-te-katoa-ranga
10 Ru-tapa-tapaiaa	Aio	Ia-te-atu
Ueenuku	Peke-te-io	Tiki
Uenerangi	Peke-to-ake	Taito-rangi-ngunguru
Tu-ei	Peke-tea-tama	45 Taito-rangi-ngangana
Maru-i-te-rangi	30 Ia-tea-tama	Toro-ki-matangi
Noa	Ia-te-po	Te-ira-panga
16 Tapu	32 Ia-te-ao	48 Tu-tarangi

At this period they arrived at Iti—Fiji is the name at the present time.

Tu-tarangi was the chief who originated the war against that country. He conquered Iti-nui, Iti-rai, Iti-takai-kere, Iti-anaunau, Tonga, Nuku, Anga-ura, Kurupongi, Ara-matietie, Matatera, Uea, Vairota, Katua-pai, Vavau, Enua-kura, Ere-Manga, and all the lands about there¹. He also took Manuka; he took one part of the island, but when he came to the other part he lost his leading warrior. Kurukeke was the name of that chief.

Tu-tarangi begat	12 Ao-te-rupe	who begot
Tangaroa-marou-uka, who begot	Ao-ki-vananga	"
Tu-takapu-a-uta	Ao-ki-atu	"
Tu-takapu-a-tai	Rakitu	"
Te-arunga	Rakiroa	"
Te-araro	17 Te-ariki-tapu-kura	"
Te-atoru-aitu	Moe-iti-iti	"
8 Te-atoru-akena	Moe-reka-reka	"
9 Aitu	Moe-metua	"
Aokeu	Moe-te-rauri	"
Aorai	22 Iro ³	"

At this period they arrived at Kupolu (Upolu.) A daughter of Ngana-i-te-tupua² was the mother of Iro; she was from Kupolu. Iro was a great navigator⁴. He came to the countries to the north, and also to Rarotonga, whence he returned to Tahiti, and remained there. Iro begot Tai-te-ariki. After remaining some time there (Tahiti) he desired to return to the countries of the South (Rarotonga.) At that time he met with Tangiia at Mauke⁵, with the daughters of Auriki-moe-tuma and Pua-tara. When Iro met Tangiia the latter asked,

"Where are you going?" Iro replied, "I am going to the South." (Rarotonga.) Then Tangiia prayed of Iro to give him his son, Tai-te-ariki as a chief for him, and a head for the whole of his people (clans or families) Te-Neke, Te-Kairira, Te-Mana-une, Te-Ka-veka-veka, which were the clans of Tangiia. The children of Tangiia had been killed at that time by Tu-tapu. Those children were the Chiefs of Tahiti. Pou-te-anua-nua and Pou-rakarakaa were their names. Iro granted the request of Tangiia, and gave him his son, and also his possessions, viz., flutes, drums, and his gods, named Tangaroa, Tutavake, and Taa-kura. When the child had been received by Tangiia he named him Te-ariki-upoko-tini, and then Iro proceeded on his voyage.

At that time commenced the troubles and quarrels between Tangiia and Tu-tapu, owing to which Tangiia had to take to the sea.⁶ Tangiia came to this land (Rarotonga) with his people, four hundred in number, and on his way fell in with Karika at Maketu in Mauke Island, where he took Karika's daughter to wife, whose name was Mokoroa-i-aitu.

They then sailed away with their canoes to the south. At sea they parted company, Tangiia drifting to the south, and sighted land to the north, then returned and landed at the harbour at Vaikokopu, at Te-miro-miro in the island of Rarotonga. When he had landed, he made his *marae* at Te-Miromiro, and there deposited his gods, viz.: Maru-ma-mao and Uenga. Tangiia also placed gods at the other *maraes*. He also built a refuge for Pa at Paetaa. He then proceeded along, building *maraes*, as far as Tupapa. At the latter place he met Karika, who had just arrived from a voyage; they then went together to Avarua, and stayed at Tui-tui-ka-moana. After staying there some time, Tangiia went inland to Tanae⁷ (and Karika), stayed at Pite-kura, and the drums of each were heard by the other.

During their stay at those places, Tu-tapu arrived at Rarotonga in search of Tangiia. Then commenced a war with Tangiia and Karika on one side, and Tu-tapu on the other. All Tu-tapu's side were slain, whilst he himself fled to Ngatangia, whither he was followed by Tangiia, who caught and slew him on the hill at Avana at a place called Vai-kura.⁸ Tangiia and Karika dwelt quietly together with their people for some time, and then they all made a circuit of the island, going by the west and returning by the east to Tupapa, and stayed there and built a house (for Tangiia) and called it Atea. After the completion of Tangiia's house, he said to Karika, "Let us select from the people, some to be Ariki (chiefs), some to be Taungas (priests), some to be Mataiapos and Komonos (minor chiefs)."

Then the Ngati-Karika and the Ngati-Tangiia gathered together for the selection, and Tangiia said to Karika, "You go with your people by the inland road," which they did; and then he said to

Ngati-Tangiia, "Let us go by the sea shore," and Ngati-Tangiia proceeded by the sea shore. Then Tangiia set up his adopted son, Te-ariki-upoko-tini, as *ariki* or chief over all Ngati-Tangiia, and Karika was *ariki* over Te-au-o-tonga. They then selected as priests, Takaia for Karika, and for the adopted son Potiki-taua, Te-Ngara, More, Moate, and Te-ra-mai-te-tonga. When this had been finished, Tangiia said, "It is not right," as he had five priests, whilst Karika had only one. He therefore sent Potiki-tana to the inland or Karika's side, leaving to his own or seaward side four.

They then set up the Mataiapos, 80 in number, and subsequently the Komonos, also 80 in number.⁹ Then Tangiia explained to them their relative positions, the Mataiapos to rank beneath the Arikis, and the Komonos below the Mataiapos. When these arrangements had been completed, Tangiia announced that: "To-morrow we will divide our lands." When morning came they proceeded to the division, completing the circuit of the island. Then each man settled down on his own land, and became "tangata enua," or natives of the land.

Tai-te-Ariki, or Te-Ariki-upoko-tini, 25	Tutu-aenga,	who begot
begot	Te-vei	"
Tapu-tapu-atea, who begot	Ara-ki-vare-vare	"
Te-Ariki-upoko-tini "	Tingia	"
Te-Ariki-o-te-rangi "	Rangi	"
5 Tui-te-rangi "	30 Te-Ariki-upoko-tini	"
Rongo "	Vaerua	"
Te-Ariki-upoko-tini "	Tautu	"
Te-Ariki-noo-rangi "	Iria	"
Rongo-i-te-uira "	Ai-tupao	"
10 Te-akariki "	35 Moe-te-rauri	"
Rangi "	Ako	"
Te-Tumu "	Ie-akariki	"
Te-aio "	Te-Ariki-upoko-tini	"
Tapa-rangi "	Tamaru	"
15 Pare "	40 Mata	"
Mauri-Rangi "	Te-rua-roa	"
Te-Ariki-vananga-rangi "	Tapu-tapu-atea	"
Te-Ariki-mou-taua "	Pa-te-Pou, who was chief when the	
Mai-o-taranga-nuku "	Gospel was introduced into Raro-	
20 Te-au-tanga-nuku "	tonga. Died 1855.	
Takave "	{ Te-Ariki-upoko-tini, } Died before their	
Tui-kuporu "	{ Tapu-tapu-atea, } father.	
Te-ariki-eraka "	44 Upoko-takau, daughter of Pa-te-Pou.	
Nga-poko-akaturanga "	Still living.	

This is the genealogy of Pa, ariki of Takitumu, written in the time of the Rev. C. Pitman, of Ngati-Tangiia, in the year 1857.

NOTES.

1. The names of the various islands conquered by Tutarangi cannot all now be traced; many of them are the ancient names preserved only in the tradition of the emigrants, whilst they are lost

to the people of the islands themselves. Probably those with the word *Iti* in them are some of the Fiji islands, whilst Tonga is Tongatapu; Matatera was well known to the New Zealand Maori by tradition. Uea is Wallis Island; Vairota is also known traditionally to the New Zealand Maori under the variation *Waserota*; Vavau is no doubt the island of that name in the Tonga group*, and possibly Eremanga may be Eromanga of the New Hebrides. Manuka is Manuá, of Samoa.

2. From Tutarangi to his descendant Iro, there are twenty generations—or about 400 years. It is presumable that this period was that in which the people made their sojourn in Fiji and Samoa, of which so many signs have been left in the former group in the customs, language, and place-names of the people. At about this time also split off from this migration those which settled in Tahiti and other parts, for the Raiatea genealogies contain the names of Moeitiiti, Moerekareka (Moere'are'a), Moeterauri, and Hiro, as also do the genealogies of the Maori of New Zealand.

8. Under the name of Nana, in Hawaii, or Ngana, or Ngangana, in New Zealand, we find this family very commonly referred to, together with a son, or brother, Uru, or Ulu, from both of whom the Hawaiians trace descent, as do the New Zealanders. According to both accounts, there were several of the same name, each with some distinguishing sobriquet.

4. Iro, Hiro, or Whiro, is well known to New Zealand and Tahitian traditions as a great navigator, and many stories have come down to the present time of his doings and voyages, notably his celebrated voyage with Tura to Wawau, and in which will be found the account of the latter's meeting with the strange people called Te Aitanga-a-nuku-mai-tore, who lived in the trees, and who (the Maori story says) did not possess fire. There seems to be some allusion here to the people of New Guinea and New Britain, who live in trees.

5. Manke is the little island of the Hervey group, near Rarotonga. This meeting with Tangiia has somewhat the same features as that which took place between him and Makea Karika, mentioned in the second paper by Mr Nicholas. The traditions vary as obtained from different sources, and this is only to be expected.

6. The "troubles" here referred to have been related by the Rev. John Williams in his "Missionary Enterprises," page 165. From this account it appears that Tu-tapu was a brother of Tangiia's, both of whom lived at Faaa in Tahiti, and, owing to a quarrel about some bread-fruit, Tangiia had to leave with all his followers. He first went to Hauhine, then to Bolabola, then to Maupiti, from each of which islands he was chased by Tu-tapu (who, on this account, received the name of Tu-tapu-arua-roa, or the "relentless pursuer"). Finally

* The ancient name of Bolabola (Forapora) is Vavao.—Ed.

putting to sea in search of a land on which to settle, he met with Makea Karika, who told him of Rarotonga, whither he directed his course, and finally settled down there, as related in this paper.

7. Mr. Nicholas adds that the stone pavements of Tangiia's house are still to be seen at Tauae.

8. Both Mr. Williams and Mr. Nicholas state that Tu-tapu's body had to be carried round the island, and freshly *baked* at each resting-place, before it finally became sufficiently soft to eat.

9. The Mataiapo and Komono are minor chiefs ranking beneath the Arikis, and holding their lands independently.

EDITORS.





MAORI DEITIES.

IT is possible that the "Whence of the Maori" may be determined with more or less precision by ascertaining from what island in the Pacific they have derived the gods to whom they address their *Karakias*, since it cannot be said that a Maori worships anything.

My knowledge on this subject, though limited, leads me to believe that the last migration of the seven canoes to New Zealand did not all come from one and the same island, or group of islands, and my reason for arriving at this conclusion is that among certain of the tribes who have originated from the crews of these canoes deities are recognised which are unknown to other tribes.

The Ngati-porou and Ngati-kahungunu, who are descended from the crews of the Horouta and Takitumu canoes, and also from the ancient tribes Tini-o-awa and Tini-o-Ruatamore, regard Rongomai as their great and beneficent deity, and Kahukura as their malicious and evil spirit. They have also other deities of this class, such as Tutekanahau, Tungia te Ika, Tungia te Pou, Tahaia, Te Marongorongo, Tarakumukumu, and Tamaiwaho, this last being the only god who has left descendants on this earth.

The Arawa, Ngati-tuwharetoa, and the Whanganui tribes recognise the god Makawe as their chief deity, and, so far as I can learn, this spirit is known only to those tribes so far as these islands are concerned. But it is possible that a knowledge of his existence may yet be found in some of the islands of the Pacific, and should such be the case it would go far towards locating the starting point of the Arawa, and, perhaps, Aotea canoes.

The last, but perhaps the most interesting of New Zealand tribal deities, is that of the Uriwera tribe. These people are almost entirely descended from the ancient people of New Zealand, who are called by the people of the Bay of Plenty and East Coast the Uri-o-Toi. These people venerate a deity whom they call Te Pou-a-Tuatini. It may be that this god was the presiding genius of the ancient people; but, if a knowledge of his existence be found in any isle of the Pacific, then it may be assumed that the canoe *Matatua* came from that place.

Rongomai is, I think, known throughout the Pacific under the name of Rongo, Ro'o, or Lono, but Makawe and Te Pou-a-Tuatini will be interesting subjects for inquiry by our members who have the good fortune to live among the islands of the Pacific—the last home of the Polynesian Race.

W. L. GUDGEON.



THE TAHITIAN "HYMN OF CREATION."

MOERENHOUT, in his "*Voyage aux îles du Grand Océan*," vol. II., p. 419, gives the hymn below and his translation of it, and Fornander, in the appendix to "*The Polynesians*," vol. I., also gives the first two parts with his own translation, and remarks: "The third portion of this Chant, as arranged and published by Mr. Moerenhout, which treats of the genesis of the Tahitian gods, is evidently a separate poem, and of very much later date; in short, a local theogony, not even fully recognised on the Society group, and unknown in the neighbouring group."

The first two parts of the "hymn" are of a very elevated character, not often found in Polynesian poems, though the translation published lately by the Rev. G. Pratt and Dr. Fraser, of the "*Song about Strife*" and the "*Samoa Story of Creation*," from the original Samoan of the Rev. Mr. Powell (see *Transactions Royal Society*, Sydney, 1890, p. 207, and also the volume for 1891), partakes somewhat of the same class of ideas characterising the first.* Fornander has corrected in his version of the first two parts some obvious errors of spelling in the original Tahitian, and consequently his translation seems to be more faithful than that of Moerenhout.

Whether or not Fornander is correct in his supposition as to the more modern date of the third part, remains to be proved, and as there are—it appears to the writer—some mistakes in Moerenhout's version, it has been reprinted here, with the hope that some of our Tahitian members will verify the wording, and furnish us with a translation, and any notes that may be obtainable as to the history of the Chant. It is as follows:—

"Taoto a'e ra Taaroa i te vahine,
O hina tua tai te ioa, fanau a'e ra ana
Eoa uri, eoa tea,
Ua taoto a'e ra Taaroa te vahine,

* See also "*Te Vanana na Tanaoa*"—"The Polynesian Race," vol. I. p. 214.

- 5 Tua uta te ioa, fanau a'ere ana
 O te a'a toro i uta,
 Heemai ra muri, te tupu tupu ura te fanua ;
 Heemai ra muri, te obu tia mana tei oa (? te ioa) ;
 Heemai ra muri, o aito te buai tei oa (? te ioa) ;
- 10 Heemai ra muri, e vahine, o vaha haa mea, tei oa (? te ioa).
 Taoto Taaroa te vahine, o hina tua nia tei oa ;
 Fanau a'e ra enua enua tei oa ;
 Heemai ra muri, tu oro marama tei oa ;
 Heemai ra muri, o urau ra ua toto.
- 15 Taoto a'e ra Taaroa te vahine, o hina tua raro tei oa ;
 Fanau a'e ra, o te Fatu moe nuru tei oa ;
 Taoto a'e ra Taaroa te vahine o vaa utu,
 Tono tonon raa i te nu'u atua
 E tonon Te iri, e moa ia, e tonon Te Fatu, e moa ia,
- 20 E tonon rua nua, e moa ia,
 Tei mua iri te atua Ro'o a rave na e roto
 E pu fanau uporu."

Moerenhout here interpolates—"The legend speaks here of the birth of Ro'o, and of his condition at that time, but in terms which cannot be translated. It enters into long details about his infancy, and up to the time that he could walk and run," and then continues the account of the birth of other gods :—

- "Vevetia te vahine a ti faofao,
 Haerea mai ai i rapae i ropu e nuae,
- 25 Tua tua, matui,
 Tua roa, roa van,
 Ava te tua arii o roo na vea."

The above is a literal transcript from Moerenhout, with the exception that the French "ou" has been converted into Polynesian "u." It is full of inaccuracies, most probably of the printers ; proper names are spelt without capitals, and Moerenhout has sometimes mistaken such names and translated them ; for instance, line 2 : *hina tua tai*, should no doubt be *Hina-tua-tai* ; in line 22, *fanau uporu* cannot be translated ;—"du sein de sa mère," for evidently *uporu* is the island Upolu of the Samoa group. It is clear from Moerenhout's remarks on the part omitted that the composer held the belief that Ro'o, or Rongo, or Lono, was the offspring of Taaroa, or Tangaroa, or Tanga-loa, which is not the usual belief of many of the Polynesians, and it would, therefore, be of interest if some of our Tahitian members would supply the missing part and translate the whole, for no doubt the poem, or chant, contains an essential part of Polynesian belief—at any rate such as obtained in the Society Islands at the date of its composition. It is to be hoped that the publication of this poem will elicit from members of the Society in other parts the fact of the existence of similar traditions elsewhere outside Tahiti.

S. PERCY SMITH.



FUTUNA ; OR, HORNE ISLAND AND ITS PEOPLE. WESTERN PACIFIC.

THE following notes have been compiled from three French works* published within the last fourteen years, and which it is unlikely the members of the Polynesian Society will see. It has therefore been deemed advisable to abstract from them such parts as bear on the habits, customs, and belief of this branch of the Polynesian Race, and to note a few matters in connection therewith wherein the original works are wanting. The Island possesses an interest to the student of Polynesian matters, as it is situated close to the dividing-line between the pure Polynesians and the Melanesians, being, in fact, only 160 miles north-east of Vanna Levu, of the Fiji Group.

The notes are frequently a literal translation from the French, at other times the information has been summarised from the different works, and brought under one heading for convenience of reference.

This Island must not be confounded with the other Futuna (or Fotuna) situated near the south-eastern end of the New Hebrides Group, and which is also—in part at least—inhabited by Polynesians. The Futuna of which we are about to speak is situated between 14° and 15° south latitude, and in 178° 15' longitude west. It was discovered by the Dutch expedition under Le Maire and Schouten in 1616, and was by them called "Horne Island," from the peak on it, the native name of which is *Puke*, a hill about 2,200 feet high. The native name is believed to be derived from *Futu*, a tree which covers the coasts of the Island.†

* 1. "Vie du Bienheureux Pierre-Louis-Marie-Chanel," by Le R. P. Nicholet, published by Emanuel Vitta, 3, Place Bellicour, Lyon, 1890. 2. "Mgr. Bataillon," by Le R. P. Mangeret, 2 vols., published by V. Le Coffre, 90, Rue Bonaparte, Paris, 1884. 3. "Dictionnaire Futunien-Français," by Le R. P. Grezél, published by Maisonneuve et Cie, 25, Quai Voltaire, Paris, 1878.

† Although first known to Europeans through Le Maire and Schouten, the Tongans, and no doubt others, had made voyages to Futuna long before those navigators. Captain Cook, in his third voyage, mentions the Island amongst

Père Chanel, from whose letters most of the information has been derived, was left on the Island with Frere Marie Nizier by the well-known Bishop Pompallier on the 12th November, 1888, in order to convert the natives. He was brutally murdered by the people a few years afterwards, but lived to see some progress made towards the end he had in view, and to which his noble life and martyr's death contributed not a little. The Rev. Father therefore saw the people in their original savage state, and hence the value of his observations.

The Island is some times called on the charts "*Allofatu*." Under the denomination of Futuna are comprehended two isles, which are separated by a small arm of the sea. The largest, which may have a circumference of nine or ten leagues, bears the name of Futuna, whilst the other, of less extent, has that of Alofi. The two isles are very broken: they enclose deep valleys and hills of considerable height, and the people, like so many of the Polynesian Race, account to themselves satisfactorily for these inequalities by the following well-known story, which is common to a great part of the Pacific, though differing in detail in each:—

"Maui-Alonga, a god who never worked except by favour of darkness, was one day informed by Te-Ailo-ito, his porter, that there were in the depths of the ocean shoals of fish—that is to say, many groups of isles. The same evening the god embarked in his canoe, and cast his fishing line. He was successful in hauling up an island. So soon as one appeared above the surface he jumped on to it, and gamboled about with the intention of making it flat. In this manner he fished-up and flattened out several islands. Now the daylight, which would interrupt his work, commenced to appear. Maui hastened to cast his line for the last time. This island came up, and the god jumped on to it but he was only able to make a few springs because of the daylight. Hence all the irregularities of surface that are to be seen in Futuna."

In the above myth, we recognise the bare outline of one of Maui's great feat, which other branches of the race have related with full detail. All the principal groups inhabited by the Polynesians have the story in some shape, as have some of the Melanesians.* Maui-Alonga, of Futuna, is probably Maui-(tiki-tiki)-a-Taranga, of the New Zealanders, and some other branches of the race.

others known to the Tongans, though he himself did not recognise it under its native name. The Rarotonga tradition mentions the conquest by their ancestors of the adjacent Island of Uea or Wallis, and no doubt they would equally know Futuna; but, if so, it was by a name not now recognised. This conquest took place in the early history of the migrations to the Pacific. See "*Genealogy of Pa*" in the present number of this Journal.

* See "*Oceania*," by the Rev. D. Macdonald, of Efate, New Hebrides. In Efate it is Maui-tiki-tiki who hauled up the Island; in Fotuna, New Hebrides, it is Mo-shishiki; in Tanna, Ma-tikitiki; and in Aneityum, Moi-tikitiki.

The natives of Futuna have also another myth, common to several of the islands. The Island is volcanic, and subject to earthquakes. The natives give the following account of the reason for them:—"According to them, the god, Mafu-isse-Fulu, or Mafu-ike-Fulu (Mafu-ike in Samoa, Niue, and Tonga; Mahuika in New Zealand), sleeps at a great depth under the Island: when he has slept for the space of one year on one side, he turns himself to sleep on the other, and it is the effort which he makes that causes the earth to shake. If the crater re-opened, they would be able to add that it is still *Mafu-isse* who blows the fires, and their fable would be as poetic as that of *En-ciladus* amongst the ancients."

Futuna is of great fertility, and seen from the sea it appears like a bouquet of flowers and verdure. The streams are abundant, the water limpid and good, and the animals and plants common to the other islands are found there. At the end of this paper is given a list of some of the plants, etc., the native names of which are common to many of the islands of the Pacific, from which we may deduce the fact that a number of them were brought with the people in their various migrations from the East Indian Archipelago, and applied to the plants most resembling the vegetation of their older home.

THE PEOPLE.

It has already been stated that the people belong to the Polynesian race. They have all their exterior characters: they are of a fair height, of a strong constitution, and well proportioned. Their colour is light copper, and their forms are well developed. They are intelligent and industrious. The clothing (*lava*) consists of leaves, of *tapa* (or as they call it *siapo*,* as in Samoa and Tonga), or of mats, with which they clothe themselves from the waist down to the knees. The same materials are used by both sexes, the only differences being in the manner of wearing their garments. It is only when fishing or at work that they content themselves with a simple waist band, or *malo*, or *tau-nape*. The people are cleanly in their habits, and are fond of bathing daily. The dry weather, in depriving them of sufficient fresh water to bathe in, is looked on as a great affliction.

The men allow their hair to grow long, softening it with perfumed oil (*Faka-taka-la-la*), and ordinarily tie it in a knot on the summit of the head; but they let it fly loose when they meet a chief, a relative, or a friend, as a mark of respect. To traverse a village without rendering this testimony of respect, would be to commit an offence sufficiently grave to induce a declaration of war.†

The women wear their hair short, but allow one or two tufts

* Hence, probably, the New Zealand word *hiapo*, and *hiako*, or bark, from which the *siapo* is made.

† This is the custom also of the Wallis Islanders, and of those of Rotuma.

(*ponga*) to grow, which they arrange, according to their manner, as an ornament to gratify their vanity. At the death of a near relative they shave their heads in token of mourning. The young girls allow their hair to grow long until the time of marriage, when it is cut short. Like most Polynesians they occasionally whiten the hair with lime, called *lase*, or cover it with ashes, termed *lefu*.

There is a personal ornament the Futunians use of which they are very vain. It consists in dividing the face in four symmetrical squares, two black and two red. The first is simply painted with charcoal, the others with the juice of a root which they collect and prepare in common, with all the joyous sports which characterise amongst us the vintage. The people of both sexes habitually carry suspended in the lobes of their ears various flowers, shark teeth, or shells.

The people of Futuna, Père Chanel tells us, are very hospitable. They are not inclined to stealing, like most of the inhabitants of other islands of Oceania, and their manners are soft and pleasant. After a hurricane, however, when much of their food was usually destroyed, stealing was looked on as a venial offence.

The principal acts of life become the occasions of rejoicing, accompanied by festivals, dances, and games, as the following descriptions of some of their customs will show:—

TATOOING (*Ta-tatau*)

is practised at Futuna as in most of the other islands. The operator provides himself with an implement made of tortoise shell, the form of which resembles a comb, furnished with five or six sharp points. This is dipped into a black pigment and forced into the flesh with slight blows of a stick. By means of these punctures different designs are formed, which cover the body from the loins to just above the knee. Their arms are covered with designs in the same manner. The women content themselves with a number of fanciful lines on their hands and forearms. The operation is always the occasion of a fête, and to divert the thoughts of the patient from the pain his friends sing and recite the songs of the country.

CIRCUMCISION (*Kulanga*.)

The people have this custom. Their male children, so soon as they arrive at the age of puberty, are submitted to it. Although the ceremony has not in their eyes any religious signification it constitutes one of the most solemn periods of their lives. When the time for it arrives they invite all the children of a valley of the proper age (*tuka-tuka*) to some particular house. During the first five days which follow the operation they are not allowed to go outside, and pass their time in eating and sleeping. At the end of that time the circumcised are painted black and red, and they are said to be "attired in the interior of the house" (*Faka-maa-fale*). They renew the ceremony five

and then they are said to be "attired to go forth."

) Lastly, fifteen days after the ceremony, the relatives—
together—the circumcised clothed in the cloth of the
celebrate a fête, in which the food is served in
that fête is called *Faka-maa*, or "permission to go

CANNIBALISM,

the other islands, was introduced into Futuna by Veli-
the last kings of the district of Poi, in consequence of a
pest which had brought on a disastrous famine. It
me, owing to their perverse instincts, a dreadful scourge,
threatened to depopulate the Island. "The desire to eat
," says Père Chevron, "arrived at such a point that wars
ice to furnish the victims for their horrible festivals, and
took to hunting down members of their own tribes. Men,
and children, old and young, friends or foes, were killed with-
out hesitation. They have been known even to eat the members of
their families; mothers have roasted the fruits of their
loins. I was shown once an old man who alone survived
even out of a village of three hundred souls." Thus the
population, prior to the introduction of Christianity, was decreasing in
this manner. It did not comprise more than one thousand souls
when Chanel first arrived at the Island. Niu-lik, Chief of Sin-
ad already interdicted, under the most severe punishment, the
of human flesh, and the arrival of the Rev. Father finally put
an end to it.

INFANTICIDE.

It even if Niu-lik had thus put an end to one atrocious custom,
did not succeed in putting down another—that of the killing of
infants. That horrible usage, tolerated by pagan manners, arose in
sort from the nature of the marriages, which in Futuna, as in
the other islands of Polynesia, had nothing of a religious character about
them. It was a simple formality which did not involve any inviolate
engagement, and was broken from the slightest motives. Separation
generated disgust, hatred, and vengeance. How many infants have
owed their death to unions ruptured with so much facility? "It
is not even felt as a shame for a mother to kill her children. Some
there are who have destroyed as many as six. Ordinarily the child
is crushed before birth by pressing the body with heavy stones, at
other times they were stifled at birth, or were buried alive in the
sand."

MARRIAGE (*Fakamau*.)

The reader will easily understand that marriage gives rise to
the rejoicings of a solemn nature. When a young man wishes to marry
he makes a demand, through his relatives, for the girl he desires to

esponse. The proposition is always accompanied by presents.* Usage accords three days to the relatives in which to give or refuse assent ; if the latter, they in their turn send presents to those from whom they have received them, and this is taken as a proof that the marriage will not take place. In the case of acceptation of the offer, no response is made. At the end of the fourth day after the proposal the friends of the young man prepare food in great quantity, and carry it to the house of the relatives of the lady. The two families, and often the inhabitants of many valleys, unite for the marriage-feast, to which succeed games, songs, and dances. In the life of Monsignor Elloy, page 846, we find that "a miserable vanity—remains of paganism—had rendered the practice of marriage rare, and hence were engendered and propagated grave abuses. It was required formerly in order that a marriage should be reputed honourable, that the family of the young man should furnish a great quantity of hogs, so that the festivities might be prolonged for several days, and that the young woman should display a proportionate number of fine mats (*kie-sina*) ; the wife, therefore, cost a great deal. A small number of families only were found in a condition to furnish these requisitions of two of our capital sins, and rather than avow in public their inferiority of fortune they preferred to abandon their offspring to clandestine unions, which succeeded one another in disorder."

The day after the marriage fête—which often lasts several days—the wedded pair receive a species of nuptial consecration. They paint their faces and cover themselves with flowers, and put on their best mats. Afterwards they go before the *toe-matua*, or priest of the family, who causes the bride to sit at the foot of the "sacred column" (*pae-atua*), during which he conjures his god to accord to her the blessing of fertility. The chiefs indulged in polygamy, called by them *tinifu*.

DEATH AND BURIAL.

At Futuna, the funerals were more or less solemn, according to the age, the rank, or the merit of the defunct. After death, the corpse was anointed with a perfumed oil, and its visage painted with red and black. Its breast was covered with a fine mat, and for a day before burial they exposed the corpse at the entrance of its house. The relatives and friends assembled in crowds, and poured out their tears (*songi-mala* and *tangi*), making the most lamentable cries the while. They would tear their breasts and faces with their nails, or with shells ; the women howling and pronouncing those exclamations of sorrow which was their peculiar right. When the time of burial had

* The present of a hog is called *Pu-umu*. Père Grezél says in his dictionary "*Pu-umu*, present of a cooked hog that the Futunian formerly made to the parents of a person he desired to marry. The pig was left, without saying anything, at the house of the parents, and the donor retired. If the parents retained the pig it was a sign of consent to the marriage, but if they returned it it was a sign of refusal."

arrived, each one approached and pressed his nose against that of the defunct (*songi*), thus taking a final farewell. The grave—dug near the house—was covered with fine sand, and four days after interment the tomb was surrounded by stones (*pae-pae*), more or less large, according to the dignity or rank of the deceased. During ten days at least the grave was sprinkled in the morning with perfumed oil, and in the evening it was covered with fine mats made of the beautiful *siapo*. The near relatives, in sign of mourning, cut their hair, more or less close, and clothed themselves in their coarsest garments, whilst they refrained from bathing, and from time to time renewed the sanguinary scenes of the day of decease.

Ordinarily the funerals were followed by a grand feast, to which succeeded dances (*lau-fola*, *kikisi*, and *saka*), and pugilistic encounters (*vusu*). It was the custom on the death of a chief to distribute his fine mats, or *siapo*, to the different villages; and on that of the king to hold a mimic war, called *fakatu*, which was accompanied by excesses of various kinds.

BELIEF IN A FUTURE STATE.

But what, in the ideas of the Futunians, becomes of the soul? They call it *mauli*—the life—and believe it immortal. They admit of two future lives: the one happy, the other unhappy. To hold a part in the first, it was necessary to have honoured the gods, respected the *tapu*, obeyed the chiefs, to be married, and above all to have poured out blood on the field of battle. They represented *langi* (heaven) as a country where are to be found in abundance all sorts of foods, games, and divers amusements. *Pulotu*, was also a name of their heaven, or residence of the gods, a name known and used to express the same ideas by the Samoans and Tongans, to which branches of the race and their off-shoots it appears to be confined, a very notable fact. In the middle of *langi* there grew an immense tree named *puka-tala*, of which the leaves were able to supply all their wants; when cooked in an oven they turned into all sorts of delicious foods.* Directly the happy inhabitants of *langi* felt themselves growing old, they had but to bathe in the life giving waters of Lake *Vaiola*, and they came forth full of life and beauty.† The place of honour in *langi* was reserved for those who fell in battle. Nevertheless, before entering into heaven, the soul wandered four days around the place where it left its earthly body, and during that time the relatives feel it incumbent on them to search for it. They placed themselves at the

* The Père Monfat, in his "Les Samoa," page 171, speaking of the Hades at the West end of Savaii, says:—"Another tree is found there, the *puka-tala*, of which the leaves themselves make for the fortunate spirits a *cuisine*, exquisite and varied, according to the taste of the most fastidious."

† Père Monfat, tells us, in the work quoted, that the same belief is common in Samoa, and that the lake was situated at the foot of *puka-tala*. Our readers will recognise *Te-wai-ora-a-Tane*, known to so many branches of the Polynesian race.

very spot where the deceased had died—where they extended a mat—then retired a little way off, and watched attentively for the first insect or reptile which alighted on it, or even for the shadow of a bird flying over. As soon as such an event occurred, they folded up the mat with care, and buried it near the corpse, for, to them, the soul of the warrior had passed into the insect, or whatever it might be that had alighted on the mat.*

Père Chanel says, after a battle which had just been fought:—“The fourth day after the combat, we found several women at Tuatafa, who had gone to cry (over the dead), and to observe into what animal or insect the souls of the defunct persons had entered.” On arrival at Singave, he heard it said that one had passed into a fly, another into some other insect.

The ordinary people (*seka*), who were not worthy of heaven, went, without distinction of age, sex, or condition, into the “Home of the dead”—*fale-mate*. Each family or clan had its own; either a hollow in a tree, a rock, &c. There resided a god called Atua-mata-lua, or “the god with two eyes.” After living there a certain period they died a second time, and then went to the realms of another god named Atua-mata-tasi, or “the one-eyed god.” Dying a third time, they found themselves under the empire of a god named Atua-mangumangu, a god deaf, dumb, blind, and without mouth or nose. Whilst living with these various gods the soul became like them in all respects, preserving two eyes with the first, one with the second, and losing with the third their eyes, ears, mouth, and nose, and remained in a living state without hope of ever seeing an end to this deplorable state. Whilst with these gods they had nothing to live on but reptiles and insects, such as lizards, ants, centipedes and earthworms.

The celibates—both men and women—had to submit to a chastisement of their own before entering the *fale-mate*.

THE TAPU.

This form of interdiction was very common, as with all Polynesians. “They go so far as to *tapu* the day—*e.g.*, to interdict all work in order to please the gods, or to avert the hurricanes. The King has the right to establish a *tapu* on various objects, and no one dare violate it on pain of the anger of the gods. It is generally applied on great occasions in concert, and with the approbation of the chiefs, when they *tapu* the hogs, the cocoanuts, the breadfruit, yams, &c., so that no one shall partake of them until the day of feast.” Although all things might from time to time become *tapu* at the will of the King or great chiefs, “there is one thing only which is always *tapu*. No one but the King, who rejoices in the title of *Malo*, or conqueror, has a right to the turtles (*fonu*) caught off the coast, or

* The Samoans have the same custom as this.

may even kill one. Near to each royal residence is a place set apart especially for the killing of them, and it is an occasion of great ceremony when one is despatched." This is a custom common to most of the Polynesians.* "It is an occasion of great ceremony when one is killed. All is in movement to prepare the fire that is to cook the turtle. When all is ready the King puts on his insignia of rank, which are: The end of a cocoanut leaf passed round his neck, a small piece of white *tapa* on his right arm as a bracelet, a small strip of bamboo in his right hand, and with which he strikes each morsel of turtle that is presented to him. This is done to remove the *tapu*."

They had a custom called *nonoa*, which appears to answer to the *rahui* of other islands. It consisted in marking for personal use a cocoanut tree or other thing by tying round it a string, a creeping plant, &c.

WAR AND PEACE.

The Islanders appear to have been frequently at war with one another, the large island being divided into two realms or *puleanga*, the chiefs of which assume the title of *Malo*, or conqueror, according to whichever obtained the ascendancy. The northern chief appears to have had his capital in the district of Tua, at the village of Poi, whilst his rival lived at the village and harbour of Singave, at the southern end of the Island. The Island of Alofi was always obliged to submit to the yoke of the conqueror, and, in consequence of the wars, has now only one village, though formerly very populous. The following incident illustrates an interesting ceremony in connection with the installation of a new King:—

The chief of the vanquished party (Vanae), whose residence was at Singave, and who had prevailed, by means of presents, in securing from the *Malo* the presence of two priests named Semuu and Urui, went through a ceremony which appears to have been undertaken with the view of recovering his prestige lost in the last war (*taua*). Père Chanel says: "The crowning of the King of the conquered party or Faka-alofa, took place on the 30th July. From early morning the chiefs and old men collected in the house of Vanae. The three principal gods of Futuna—Faka-veli-kele, Songia, and Fitu—spoke in their turn after the *kava*. [Presumably the Père means they spoke through their accustomed mouthpieces—the priests.] Then their war songs were recited, both before and after the breakfast. Towards 10 o'clock the place, or *malae*, which is before the house of Vanae, was occupied by the chiefs, the warriors, and the people. Those who had some function to fulfil were in their places, when Vanae advanced between Semuu and Urui towards the "sacred stone." A solemn

* See "Transactions New Zealand Institute," vol. xxii., page 96, where particulars of the ceremonies connected with the killing and offering of the turtle, as prevailing in Tongareva or Penrhyn Island in the olden times, are described.

silence reigned amongst the assembly. Semuu took a shell, and cut three pieces of cocoanut leaf, which he placed on the top of a piece of *tapa*. Vanae at that time was sitting close to the 'sacred stone.' The 'first Minister' (Tui-savaka), accompanied by all the chiefs, advanced gravely. He had round his neck a cocoanut leaf* He took the three pieces deposited on the *tapa*, and, kneeling before Vanae, passed round his neck these signs of royalty, pronouncing at the same time certain words. All then squatted down three times, raising simultaneously a great shout. Vanae, thus crowned King, distributed a piece of white *tapa* to each chief in order to reinstate him in his ancient rank. *Kava* was then served in accordance with the ceremonies reserved to the conquerors. Then they thanked Fakaveli-kele for having obligingly quitted the other side of the Island to take up his residence with them, and made offering to him of a fine roast pig surrounded by several baskets of *taro*. After an abundant distribution of food the people sang and danced till the evening."

This "crowning" (or *Faka-taupalā*) of Vanae led to a war between the two parties, in which numbers were killed. The following is the account of the commencement:—

DECLARATION OF WAR.

"A number of the young men of Singave arrived at Niu-lik's settlement whilst he and his people were absent in their cultivations. They deposited nine roast hogs in the court (*malae*) before Niu-lik's house, then rapidly made a rough litter, on which they placed a small piece of white *tapa*, and then, after several war cries, the litter was taken up by a number of men, who, shouting at the top of their voices, carried it off to Singave. The people declare that they have taken away the god of Niu-lik. On the return of the latter and his people they were greatly enraged and made immediate preparations for war. First, all seated themselves, and the king (Niu-lik) and the gods (priests) harangued the people. Then they offered *kava* to the gods which had been stolen, and subsequently distributed the roast hogs. One of the *atuas* (priests) spoke with such animation and elevation of voice that it was like distant thunder."

"On the approach of war they offer a *kava* root to the gods, together with a spear of bamboo, both of which are deposited at the foot of the 'sacred stone'; the ceremony is accompanied with three great war cries. After this the warriors depart for the contest," armed with spears, tomahawks, and clubs. Declarations of war were made by sending to the opposing party a piece of *tapa*, called *pau-veli-le-kele*. In going forth to battle the warriors dress themselves in their

* Those who were privileged to wear this emblem were called *Kau-lau-niu*, from *kau*, a company, *lau*, a leaf, *niu*, the cocoanut.

best; those of repute wear a crown of feathers. The spears (*tao*) were thrown by hand, and an adroit warrior would ward them off, catch them in his hand, and return them from whence they came.* Some of their spears were barbed. The women accompanied the men to the fight, and remained in the rear to stop the fugitives and cause them to return to the battle field, a custom called *Kupenga-fafine*.

SMEARING WITH BLOOD.

After a battle which the good Père attended, in order to help the wounded, he says:—"Amongst the wounded was found the brother of the vanquished King (*Vanae*). It was sad to see his wife collect in her hands the blood which had flowed from his wounds, and throw it on to her head, whilst she uttered piercing cries. All the relatives of the wounded collected in the same manner the blood which had flowed from them, down even to the last drop, and they even applied their lips to the leaves of the shrubs and licked it all up to the last drop." This smearing of the face with blood was very common with the New Zealanders and other branches of the race.

MAKING OF PEACE.

As was the custom with the Polynesians, "women were sent as peace-makers: the daughter of *Niu-lik*, the King, and wife of another of the chiefs went to the vanquished with presents of European cloth." In another place, we read:—"The solemn act which should cement the peace took place on the 22nd August, in the following manner:—The King and his chiefs went to *Nuku* (a village near *Singave*), and after a short rest they directed their course towards the mountains on which the vanquished had entrenched themselves. They soon discovered four old men, with their hands joined, their heads covered with ashes, and a branch of green-wood on their breasts. A basket filled with presents preceded them; they followed in solemn silence. Arrived where the young men had planted some branches for shade, all sat down together. The *kava* was then prepared, the four old men assisting, but leaving their places occupied by their green branches. The basket was then opened, and two natives placed before the King the pieces of *tapa* which it contained. The principal chiefs of the conquering party, or *Malo*, then arose, and congratulated the old men on their submission and on their love for their country. The King spoke

* The Maoris and the Hawaiians were very expert in catching spears thrown at them. Prof. W. D. Alexander, in his "Brief History of the Hawaiian people," says:—"They used no shields, but were wonderfully expert in catching and warding off spears thrown at them. Vancouver relates that in a sham fight he saw six spears cast at once at *Kamehameha I.*, of which he caught three, parried two, and avoided the sixth by a quick movement of the body."

in his turn, and on completion of his discourse their relatives approached and embraced them."

THE GODS OF FUTUNA.

It is somewhat strange that none of the works from which these notes are culled make any mention of the great gods of Polynesia (except Tangaloa, who holds quite a secondary place), *i.e.*, the gods of first rank, for Maui, already mentioned, is merely one of the second order, if not simply a deified man. It would be somewhat hazardous to risk the statement that this branch of the race is unacquainted with Tangaloa, Rongo, Tane, and Tu, who everywhere else in Polynesia are known, though not equally venerated. One would expect from a study of their language, and the customs noted above, that the Futunians belong to that branch of the race which peopled Samoa and Tonga, and more especially the latter, and that therefore Tangaloa would find an exalted niche in their Pantheon, whilst perhaps Tane might be unknown or not held in so great esteem, he being, as the writer has reason for believing, the special god of quite a different migration to that of the Tongans and Samoans. But no notice of these great gods occurs, whilst their particular gods are several times mentioned, of whom Faka-veli-kele is the principal and most powerful. The absence of a knowledge of the great gods of Polynesia apparently characterises also the belief of the people of the neighbouring isle of Uea or Wallis, whose principal deity was Kakahu (perhaps the Kahu-kura of the rest of Polynesia). But this people does, however, know the name of Tangaloa, for they accredited him with the same feat of fishing up their island as the Futunians do to Maui. For reasons, which will be given when treating of Uea, it is believed that this change is due to their intercourse with Tonga, where Tangaloa is the god who fished up that group, and that the story is not native to the soil.

The following are the gods of Futuna so far as can be ascertained from the works quoted:—Faka-veli-kele, who occupies the supreme rank, Atua-mata-lua, Atua-mata-tasi, Atua-mangu-mangu, Songia, Fitu, Atalua (a female), Fau-whenua, Fine-lasi, Kuli (the dog), Lita (a female), Mango, Mafuika, Sakumani, Tao-fia-liki, Te-ailoilo (who stood at the gate of heaven and noted all who passed), and lastly Tangaloa, but evidently not the great god of that name.

The general name for the gods was *Atua*, as in the rest of Polynesia, and their attributes appear to have been of the same mischievous nature as elsewhere. They were of the first and second order. "The principal one has a name which is not of a flattering nature, *i.e.*, Faki-veli-kele, he who makes the land bad. Under him in power and importance are several called *Atua-muli*, but the three

principal gods of Futuna are Faka-veli-kele, Songia, and Fitu. All evils were attributed to them; they persecuted the people with sickness and death. Invocations and offerings were made to them on several occasions. Each god had its separate house, and each one was supposed to have power over different parts of the body, and to them offerings were made in case of sickness or disease affecting particular parts. Sickness was said to be caused by the god eating the body of the afflicted." They were apparently represented by idols, and were fickle in their attachment to and protection of any particular chief, as already stated in the case of Vanae, who, by aid of the two priests, attracted to his side the special god of the King Niu-like, his opponent. Père Chanel says, on visiting Vanae's *malae*, "What was my surprise to see in the place of honour usually occupied by Vanae a morsel of *tapa*, and above it three cocoanut leaves. I learned that this religious ceremony was intended as an invitation to Faka-veli-kele to come and repose in that agreeable verdure." *

OFFERINGS TO THE GODS.

In case of sickness offerings were made to the gods of fruit, fine mats, cloth, and other objects of value, which became the property of the priests. The sick themselves were carried to "those who have the gods," *i.e.*, the priests, when offerings were made, and in the event of non-success with one they were taken to another god to secure a return of health. Fêtes were given and offerings made to avert hurricanes, which often do great damage to the bread-fruit, bananas, &c., on which the people mostly subsist, and the duration of which was supposed to depend on the will of particular gods. In the case of an appeal to the personl god of Malingi, the King's "first minister," or Tui-Savaka, the feast commenced in the evening and lasted over the next day, whilst, when the god of the King was appealed to, the invocations and feasting lasted for seven days, ending in a religious fête. The following is an account of the ceremony connected with the offerings to appease the gods and cause them to avert famine:—"The first bread-fruit and early yams are saved. The crowd retired after prayers had been offered by Falima, who had demanded of the god a cessation of the wind, a less powerful sun, fruit and water in abundance, many fish in the sea, and finally a termination of his anger towards his people. The invocations continued for several days. At the end of that time a procession was formed by the men, each one holding in his hand a banana leaf as a "palm branch."

* It will be noted what an important part in all their ceremonies the cocoanut leaf always played, and generally in the shape of three leaves. The three leaves in Tahiti were called *tapaau*, and were there equally connected with their ceremonies. See also Transactions N.Z. Institute, Vol. XXII., page 96.

On the illness of Niu-iki's son, that chief carried "a finger of his father-in-law" as an offering to one of the gods. Generally a root of *kava* formed part of every offering. The allusion to the "finger" above, and the fact that Père Grezél gives the meaning of the word *mutu* as "the remains of a finger cut off," would seem to show that these people possessed the Tongan custom of cutting off a joint of a finger in sign of mourning.

The natives are persuaded that the gods take up their residence in the great chiefs or the King, and hence their fear and reverence for them: they never look directly at the King in addressing him.

RAIN-MAKING.

The people believe in the efficacy of offerings to the gods to procure rain. Père Chénal says: "A great pagan ceremony (*lau-ifi**) took place to-day to procure rain. A number of people proceeded to the summit of a mountain to convey to the god who has power over the rain, quantities of cooked bananas, taro, fish, &c. All of them passed the night there under the stars, persuaded that their wishes would be fulfilled the following night." And again: "The dry weather continuing, the King and several chiefs held a council (*fono*) as to the advisabilities of building a house in honour of Faka-veli-kele in order that he might send rain, and that the harvest of bread-fruit might be plentiful. The most experienced workmen of each village assembled at Poi to polish with their best art the wood for a house which they are going to build on the mountain with the intention of thereby procuring rain."

FÊTE IN HONOUR OF THE GODS.

Having fixed the day of the festival "The drums (*ta* or *lali*) were beaten to announce it. They made toasts (*sic*) to the gods at the *malae* in front of the King's house. A *kava* root is offered by the King to a chief of Singave as commission to invite all those of the other side of the island to attend the *fête*. As the dance enters into the programme of all their ceremonies the natives prepare for it with much care, and practice the various exercises the evening before. On the day arranged a great number of people gathered together. All was conducted with the ceremony prescribed on such occasions. The contributions of food brought by the visitors of the various valleys was at first all presented to the King, who presided in person. His first Minister recites a prayer; afterwards—by order of the King—the food

* The *lau-ifi* ceremony consisted in painting the forehead with ashes in sign of humility, and was used equally in approaching the King to beg a favour. *Lefu* is the term for ashes, and also the act of painting with them. *Paninga* means also the same thing.

is distributed to the chiefs of each village, and by them again to each family forming their particular clan. After the feast the dance commences. A hollow trunk of a tree serves for a drum, and he who performs on it is surrounded by a number of people, who accompany his drumming with chants. The dancers themselves are divided into two groups, the men on one side, and the women on the other ; they unite their voices with those of the choir, and execute simultaneous movements, each agitating a battledore (*pallette*) sometimes with one hand, sometimes with the other. During the dance several girls of from 15 to 20 years of age, belonging to the royal family or to those of the chiefs, stood upright near the King, as in a place of honour. They were superbly painted in red and black, but took no part in the dance. They were replaced successively by girls from the other valleys in their turn."

SACRED STONES.

Mention has been made more than once of these stones, or *pae-atua*. "Before the house of each principal chief of a valley is a sacred stone, which the natives never touch for fear of Faka-veli-kele. They are something like milestones in appearance ; the largest are in size about a yard square, the smaller ones from 15 to 20 inches. These stones are held in great respect by all, and the King alone has the right to sit near it, or sometimes, whilst presiding at a feast, to use it as a support whilst sitting." Some parts of the houses are also sacred, such as the space between the two principal supports of the roof, between which the people never pass for fear of offending Faka-veli-kele. No one would even touch these "divine columns." The *atua muli*, or minor gods, have their presence denoted in the forests by baskets suspended from the trees.

TWIRLING THE COCOANUT.

The Futunians have a custom called *takale*, which appears to be identical with one described by *Martiner* as common in Tonga, and which is not known, it is believed, in any other of the islands inhabited by the Polynesians. Père Chanel says:—"In the case of the non-success of offerings made to a god to cure sickness, they decide which god shall next be applied to by 'spinning a cocoanut,'" and no doubt—though the Rev. Père does not say so—the direction in which it falls indicates that of the most propitious god to address ; such, at least, was the Tongan custom.

OFFERINGS

of the first fruits to the gods was common, and to the principal personages at a feast, when it was called *faka-ulu*, and presents of food, called *omoe*, were made to those who decorated the dancers for a feast. In offerings of food to a god on behalf of a child, the name of

the child was not mentioned, but it was alluded to as the *unga*, for fear that the god would not listen, or, perhaps, do the child some harm—a most peculiar contradiction of ideas.

The King was called *Sau*—the *Hau* of other islands; it also meant a reign—and many of the chiefs of various parts appear to have had titles in addition to their names: Such as—*Manifa*, he who sits on the King's right hand in a feast; *Sakafu*, one of his Ministers; *Moaakula*, one who sits beside the *Sakafu*; *Mua*, he who distributes the food at a feast. Some of the titles of chiefs of the various valleys were—*Manafa*, of *Fiua* Valley; *Saangongo*, of the *Pouma* District; *Safeisan*, of the District of *Olu*; *Safei-tonga*, of the District of *Tufu-one*; *Tiafoi*, of the Valley of *Fikavi*.

The priests were called *Vaka-atua*, or *Faasinga-tapu*; they were either male or female. We may suppose the first name to originate from the fact of the priests becoming possessed by the gods when communicating with mankind—*Vaka* meaning canoe, *atua* god.*

Père Grezél says that the first Futunian was named *Nimo*, and that he was the “tabernacle of *Faka-veli-kele*.” It is much to be regretted that we have not a little more information as to *Nimo*, and of the folk-lore of this interesting branch of the Polynesian race. No doubt they had—possibly still have—stores of traditions like other islanders. To preserve some of these before they are finally lost would be a work of great utility and interest, and would add honour to the names of those who have the opportunity of doing so. Père Grezél has rendered a very great service to science by the publication of his excellent dictionary of the language, which contains, roughly, about 5000 words, many of which have a great number of meanings. If his compatriots would preserve some of the poetry and traditions of the people they would confer a lasting debt of gratitude on all students of Polynesian matters.

The following are the names of some of the stars, the general name for which is *fetu* :—

Fetu-ao, Venus (when a morning star).
Fetu-aāsoa, Jupiter or Saturn (a planet).
Fetu-ea, Jupiter or Saturn (a planet).
Fetau-ngapepe, two small stars near the Southern Fish.
Filo-momea, the Eastern Star of the Twins.
Kaniva, the milky way.
Kau-amonga, the Eagle.
Maafu-lele, the nebula west of the Magellan Clouds.
Maafu-toka, the nebula east of the Magellan Clouds.
Moa, the Southern Cross.
Malama-kainga, Venus.
Muta-iki, the Pleiades.

Munifa, one of the constellations, with four stars, something like the cross.
Palolo-mua, Sirius.
Palolo-multi, Regulus.
Sumu, the dark spot, or “coal sacks,” in the milky way.
Tanuma, the Southern Crown in Sagittarius.
Tapuke-tea, the Western Star of the Twins.
Tau-tama, the Twins.
Tau-taina, the two bright stars in the compass.
Tiko-tara, a star.
Tolu, the three stars of Orion's belt.

* In New Zealand *waka* means the “medium of a god” as well as “canoe.”—Ed.

Certain stars presided over the months. The following names are copied from Père Grezél's grammatical notes at the commencement of his dictionary :—

“ The natives of the isle give to the stars, which they use for that purpose, the general name of *tupua* :—

- 1st. *Ualoo*, April. Three stars in line, of which two are quite close.
- 2nd. *Tulahupe*, May. Four stars, representing a pigeon roosting.
- 3rd. *Mata-iki*, June. Pleiades.
- 4th. *Tolu*, July. Orion's belt.
- 5th. *Palolo-mua*, August. Sirius.
- 6th. *Palolo-muli*, September. Regulus.
- 7th. *Munifa*, October. Four stars forming a small square.
- 8th. *Tauafu*, November. The lesser rains.
- 9th. *Vai-mua*, first great rains.
- 10th. *Vai-muli*, second great rains.
- 11th. *Lisa-mua*, December. First great winds.
- 12th. *Lisa-muli*, January. Second great winds.
- 13th. *Faka-afu-ola*, February. Lessening winds.
- 14th. *Faka-afu-mate*, March. Last winds.

“ The ignorance of the Futunians as to the calculation of time was excessive. They never count by days nor weeks, but by the moon alone; and for that purpose they use the stars, of which the general name is *tupua*, but which they design by a particular name, according to its emblem, or sign. Such are the first seven months; the seven others take their names from the variations of the season, from the lesser rains, the greater rains, etc. The ninth and tenth divisions have no corresponding ones in our months, which arises no doubt from the fact that the Futunians always intercalate one part of the month in another, as I have many times remarked in their conversation.

“ The Futunians divide the year into two parts: *tau-mua* and *tau-muli*. The *tau-mua* dates from the first planting of the yams, which takes place after the last month of the hurricanes; it corresponds therefore to the month of April, since the four months of hurricane are January, February, and March, *Lisa-mua*, *Lisa-muli*, &c. The *tau-muli*, or last plantation of yams, is the second epoch which they use to arrange their work; it is very variable, and the true month cannot exactly be fixed.”

Of the above names of the months, only a few can be recognised as common to other Polynesian Islands, these are :—*Paroro*, July in Rarotonga; *Fa'a-ahu*, February, *Paroro-mua*, *Paroro-muri*, June and July in Tahiti; *Makali* (*Mata-riki*), January in Hawaii; *Ua'oa* (*Uaroa*), January in Marquesas; *Fa'ahu*, March, *Palolo-mua*, *Palolo-muli*, July and August in Samoa; *Munifa*, September in Samoa. Not having the names of the months in Tonga, they cannot be compared, but it is reasonable to suppose that some correspondence will be found, for the language and customs are perhaps more akin to those of Tonga than any other island.

SOME NATURAL PRODUCTIONS OF FUTUNA.

Père Grezél, in his excellent dictionary gives the names of over 160 trees and plants common to Futuna, but most unfortunately he omits the botanical names, and therefore no exact comparison can be made with similar names in the other islands. This is a subject worthy of enquiry and study, for by its means many of the migrations of the Polynesians might be traced. If we find branches of the race living at opposite ends of the Pacific who have common names for plants identical, or even resembling one another, the inference is certain that those two branches of the race must at some time have known a plant from which both derived the name, and it follows that they must have inhabited the same place at some time or other.

The birds, animals, fish, and insects would offer the same results from the same line of enquiry. In the lists which follow, only a few of the most striking and common names are given, with their suggested equivalents in some of the other islands; but it is obvious that until the scientific names are known there is considerable uncertainty as to the identity of them. Even where plants, animals, &c., are not identically the same in any of the new countries to which a migration arrives, it is obvious that those most similar in the new country to those of the old will receive the same names, sometimes with variations to distinguish them.

Dr. Guppy, in his "Soloman Islands," has already suggested this method of tracing the origin of some of the Polynesian races, and has illustrated it with two or three examples; but, unfortunately for him, his information was deficient, and he has consequently made some absurd mistakes in the Polynesian names of plants. Mr. Joshua Rutland, one of our members, has written a very valuable and interesting memoir on the cultivated plants of Polynesia which has not yet seen the light. It is a most able contribution to the "whence of the Polynesians."

The following are the names of some of the trees and plants of Futuna :—

FUTUNA NAME.		EQUIVALENT NAMES IN OTHER ISLANDS.
<i>Aka</i> , a liana (edible root)	..	<i>Aka</i> , a liana, N.Z.
<i>Aoa</i> , the Banyan .. ..	..	<i>Aoa</i> , the Banyan, Mangaia; a tree, Tahiti, Bola-bola
<i>Fala</i> , the Pandanus .. ..	..	<i>Fara</i> , the Pandanus, Tahiti, Mangareva, Tonga; <i>Ara</i> , in Rarotonga; <i>Hala</i> , Hawaii
<i>Fau</i> , the Hibiscus.. ..	..	<i>Whau</i> and <i>Aute</i> , paper mulberry, N.Z.; <i>Au</i> and <i>Hau</i> , Hawaii; <i>Au</i> , Mangaia; <i>Fau</i> , Tahiti, Tonga, Samoa
<i>Fue</i> , a creeping plant .. ..	..	<i>Hue</i> , a creeping plant (calabash), N.Z.; <i>Fue</i> , Tonga, Samoa
<i>Futu</i> , a tree .. ..	..	<i>Hutu</i> , a tree, N.Z.; <i>Hutu</i> , Mangareva; <i>Futu</i> , Tonga, Samoa; <i>Hutu</i> , Tahiti

FUTUNA NAMES.	EQUIVALENT NAMES IN OTHER ISLANDS.
<i>Fetau</i> , a tree	<i>Fetau</i> , a tree, Tonga, Samoa
<i>Iŋa</i> , a walnut (? chestnut)	<i>Iŋa</i> , Rarotonga, Tonga (<i>Inocarpus edulis</i>)
<i>Kape</i> , a plant	<i>Kape</i> , the large arum, most of the islands, Tonga, &c.
<i>Kahokaho</i> , a species of yam	<i>Kaho-kaho</i> , species of yam, Tonga
<i>Kava</i> , the kava plant	<i>Kawakawa</i> , N.Z.; <i>Kava</i> , <i>Ava</i> , <i>Kawa</i> , most of the islands
<i>Kea</i> , breadfruit	<i>Kea</i> , species of bread-fruit, Tonga
<i>Kiekie</i> , a liana	<i>Kiekie</i> , a liana, N.Z., Rarotonga; <i>'Ie'ie</i> , a creeping plant, Tahiti, Hawaii
<i>Kofe</i> , bamboo	<i>'Ohe</i> , bamboo, Hawaii; <i>Koe</i> , bamboo, Mangaieva; <i>Kofe</i> , Tonga; <i>Ohe</i> , Tahiti
<i>Koka</i> , a tree	<i>Koka</i> , a tree of Tonga; <i>'O'a</i> , a tree, Hawaii; <i>Koka</i> , the banyan, Mangaieva
<i>Kumala</i> , sweet potato	<i>Kumara</i> , N.Z., Rarotonga; <i>Umala</i> , Samoa, <i>Uwala</i> , Hawaii; <i>Umara</i> , Tahiti; <i>Kumala</i> , Tonga.
<i>Lafi</i> , papyrus, from which <i>tapa</i> is made	
<i>Leva</i> , a tree	<i>Rewarewa</i> , a tree, N.Z.; <i>Reva</i> , a tree, Mangaieva
<i>Lemu</i> , seaweed, moss	<i>Rimu</i> , moss, seaweed, N.Z., Rarotonga; <i>Lemu</i> , Tonga; <i>Remu</i> , a fern, Tahiti
<i>Mafat</i> , a creeping plant	<i>Mawhat</i> , a creeping plant, N.Z.
<i>Mei</i> , bread-fruit tree	<i>Tu-mei</i> , Mangaieva; <i>Mei</i> , Tonga
<i>Milo</i> , a tree	<i>Miro</i> , a tree, N.Z.; <i>Milo</i> , Hawaii, Tonga; <i>Miro</i> , Mangaieva, Rarotonga
<i>Mosokoi</i> , a tree, scented flowers	<i>Moho'oe</i> , a tree, scented flowers, Samoa
<i>Niu</i> , coconut	<i>Niu</i> , coconut. Universal name in Polynesia
<i>Nukanuka</i> , a species of myrtle	<i>Manuka</i> , a shrub, N.Z.
<i>Piu</i> , species of coconut	<i>Piu</i> , a fern, N.Z.; <i>Piu</i> , species coconut, Tonga
<i>Polo</i> , species of love apple	<i>Poroporo</i> , species of solanum, N.Z., Mangaieva; <i>Polo</i> , shrub, Tonga
<i>Pua</i> , a tree	<i>Pua</i> , a tree, Rarotonga, Hawaii, Tonga
<i>Puka</i> , a tree	<i>Puka</i> , a tree, N.Z., Rarotonga; <i>Pu'a</i> , Samoa
<i>Pulaka</i> , a species of kape	<i>Puraka</i> , Rarotonga and many other islands; <i>Pu'a</i> , Samoa
<i>Talo</i> , the taro	<i>Taro</i> , N.Z.; <i>Talo</i> or <i>Taro</i> , in all Polynesia
<i>Tamanu</i> , a tree	<i>Tamanu</i> , a tree, Rarotonga, Tahiti, Samoa, Tonga, Mangaieva
<i>Tava</i> , a tree	<i>Tava</i> , a tree, N.Z.; <i>Tava</i> , Fiji, Tonga, Samoa
<i>Teve</i> , <i>Balanda insula</i>	<i>Teve</i> , Rarotonga, Tonga, Tahiti, Samoa
<i>Ti</i> , cordyline	<i>Ti</i> , cordyline in all Polynesia; <i>Si</i> , in Tonga
<i>Tiale</i> , a scented flower	<i>Tiare</i> , Rarotonga, Tahiti; <i>Siare</i> , Tonga
<i>Toi</i> , a tree	<i>Toi</i> , a tree (cordyline) N.Z.; a tree, Tonga
<i>Tolo</i> , sugar cane	<i>Toro</i> , a tree, N.Z.; <i>To</i> , sugar cane, several islands
<i>Tui-tui</i> , candle-nut tree	<i>Tui-tui</i> , Tahiti, Tonga, Rarotonga; <i>Ku-kui</i> , Hawaii
<i>Ufi</i> , yam	<i>Uwhi</i> , a potato, N.Z.; <i>Ufi</i> , general name for yam all over Polynesia
<i>Uŋlei</i> , species of yam	<i>Uŋlei</i> , species of yam most islands of Polynesia
<i>Vi</i> , a tree with edible fruit	<i>Vi</i> , a tree with edible fruit, Tahiti, Rarotonga, Tonga
<i>Mutie</i> , a tree	<i>Mutie</i> , a tree, Mangaieva

The following are some of the names of birds, of which thirty-four are given in the dictionary :—

<i>Akiaki</i> , a seabird	<i>Akiaki</i> , a seabird in N.Z.
<i>Amatuku</i> , a bird with long neck, a heron	<i>Matuku</i> , a heron, N.Z.; <i>'Otu'u</i> , Tahiti; <i>Kotuku</i> , N.Z., Rarotonga, and Mangaieva; <i>Matu'u</i> , Samoa

FUTUNA NAMES.	EQUIVALENT NAMES IN OTHER ISLANDS.
<i>Ngongo</i> , a seabird	<i>Ngongo</i> , a seabird, N.Z., Tonga, Fiji
<i>Kalae</i> , a bird, red beak and crest	<i>Kalae</i> , Tonga; <i>Alae-koekeo</i> , Hawaii
<i>Kuka</i> , a bird	
<i>Kulu-kulu</i> , a dove	<i>Kulu-kulu</i> , a dove, Tonga; <i>Kuku</i> , Mangareva; <i>Kulu</i> , Ualan
<i>Lofa</i> , a bird	<i>Roha</i> , the big kiwi, N.Z.; <i>Lofa</i> , a bird, Tonga
<i>Lulu</i> , an owl	<i>Ruru</i> , an owl, N.Z.; <i>Lulu</i> , an owl, Tonga, Samoa; <i>Ruru</i> , Tahiti
<i>Lupe</i> , a pigeon	<i>Rupe</i> , a pigeon, N.Z.; <i>Lupe</i> , Tonga; <i>Rupe</i> , Tahiti, Rarotonga
<i>Moo</i> , a small bird	<i>Moho</i> , quail, N.Z.; <i>Mohe</i> , Tonga, Hawaii; <i>Mo</i> , Fiji; <i>Moó</i> , Rarotonga
<i>Peka</i> , a large bat	<i>Peka</i> , a bat, N.Z.; <i>Peka</i> , Tonga; <i>Beka</i> , Fiji
<i>Senga</i> , green and red parroquet	<i>Senga</i> , a parroquet, Samoa
<i>Tawake</i> ,	<i>Tavaki</i> , tropic bird, Rarotonga; <i>Tawake</i> , Mangareva
<i>Toloo</i> , wild duck	<i>Toloo</i> , albatross, N.Z.; <i>Toloo</i> , wild duck, Tonga; <i>Toroa</i> , a seabird, Tahiti; <i>Toloo</i> , duck, Samoa; <i>Koloo</i> (<i>Toloo</i>), duck, Hawaii
<i>Tui-tui-kape-ata</i> , a black bird, white on belly	<i>Tui</i> , a black bird, white on throat, N.Z.
<i>Tuli</i> , a snipe	<i>Turi</i> , a snipe, N.Z.; <i>Tule</i> , Samoa; <i>Kukulu</i> (<i>Tuturu</i>), plover, Hawaii
<i>Veka</i> , a bird, grey, long tail	<i>Weka</i> , wood hen, N.Z.; <i>Ve'a</i> , a rail, Samoa
<i>Moa</i> , a fowl	<i>Moa</i> , a fowl all over Polynesia
<i>Tu</i> , a bird.. ..	<i>Tu</i> , or <i>Tu-aimio</i> , Samoa

The names of the winds and cardinal directions are as follows :—

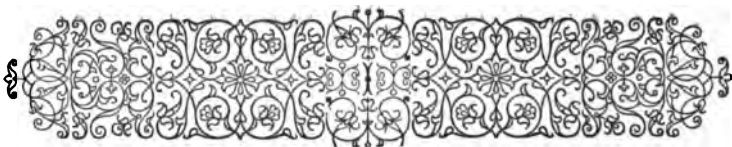
Fakatiu, the north-west wind
Funga-alofi, the south-east wind
Keu-Matangi, the south wind
Lua-tuu, the south-east wind

Mata-fenua, the east
Muli-keu, the south
Tonga, the south wind
Toke-lau, the due north wind

The above list is by no means exhaustive for Futuna, or for any of the other islands. Could we procure the names of trees, plants, animals, and birds of the East Indian Archipelago in the language of the most ancient races there, considerable light would be thrown on the whence of the Polynesians.

S. PERCY SMITH.





POLYNESIAN CAUSATIVES.

BY E. TREGEAR, F.R.HIST.S., F.R.G.S.

THE letter-changes and the variety of meanings attached to the different forms of the Polynesian Causative form one of the most interesting subjects of thought to which the student of language can address his powers. The addition of a certain prefix confers the sense of causation—of “making to do” a thing, whether the main word so treated is generally used as a noun or a verb. Thus, with *takoto*, to lie, to recline, we have *whaka-takoto*, to lay down; with *atua*, a god, we get *whaka-atua*, to deify.

The most common, and, perhaps, important form of the causative prefix is the Maori *whaka*, the Tongan *faka*, the Samoan *fa'a*. We have also the Tahitian *faa*, which varies in this dialect with *haa*. The Hawaiian *haa*, the Marquesan *haa* finds itself side by side with the Rarotongan *aka*, Mangarevan *aka*, and Futuna *haka* and *faka*. This form, then, in the most important Polynesian dialects holds its own, either as the only causative or as allied with others. It would appear probable, when one considers the change between NG and K so common in Polynesian words of different dialects (and even in the same dialect, as Maori *kainga*=*kaika* and *tangata*=*takata*), that the word *hanga*, to build, to make, is a form of the word *whaka*—perhaps the original form. The universality of the K and NG change is strengthened by the fact that the Tahitian, which drops K, drops NG as well; thus the Maori *ngakau*, the heart, Tahitian *aau*. The Rarotongan, which dislikes the H sound so strongly as to drop the WH also, gives the causative as *aka*, in which it is followed by the Mangarevan, which has not nearly so great a repugnance for the aspirate. This *aka* as causative is probably related to *aga* (*anga*), labour, to work, where *aga* is also used as a kind of causative as in *aga-mana*, a miracle—i.e., a miracle-causing act.

The Hawaiian *hana* (*hanga*) appears to be distinct from the causative forms *haa*, *ha*, &c., and is associated by Lorrin Andrews, the Hawaiian lexicographer with *hana* warm, to become warm, *hanahana*, heated as by violent exercise. But this association is, I think, falsely

induced by the absence in Hawaiian of the NG sound (or, rather, by both N and NG being written as N), and a consequent confusion between "labour" (to build, &c.) and "heat." If we compare the Maori *hana*, to glow, with Tahitian *hanahana*, splendour, *anaana*, brightness; Mangarevan *hana*, shining, brilliant; Paumotan *hana*, the sun; the Brunner Island *mahana*, the sun; Aneityumese *henhen*, to burn, &c., the conclusion will probably be that the word *hana* is associated with brilliant radiance as of sunshine, and is distinct from *hanga*, to build, to make, and the idea of "heat caused by exercise" is adventitious.

If we consider how loosely the H sits on this word in many dialects, and also our possession of unaspirated kindred words, such as Maori *anga*, to begin to do anything; the Samoan *aga* (*anga*) to act, to do; the Rarotongan *anga*, to make, *angaanga*, to work; the Mangarevan *aga* (*anga*), to work, to labour; it appears probable that the word has suffered much change at different times, but that in spite of fine shades of meaning being attached in each dialect to some slight change in verbal form that, on the whole, it is probable that the original root is √ FAK—that is to say, that *faka* is equivalent to *whaka*; *whaka* is equivalent to *hanga* (through *whanga*, at present a lost form*), and that this has varied in Eastern Polynesia as *haa*, *ha*, *anya*, *aga*, *faka*, *fa'a*, *whaka*, &c.†

So far we have considered the word having A as its working vowel. The question assumes its more complicated aspect when we turn to the Hawaiian form in O. The Hawaiian presents us with a causative *hoo*, as in *hoo-kokolo*, to cause to crawl (Maori—*whaka-totoro*), &c. This form has been abraded to *ho* in a few words, as in *ho-a*, to cause to blaze, to kindle (Maori—*whaka-ka*.) It has been suggested that a proof of *hoo* having been of later formation than *haa* is the word *hoo-haa-lulu*, to shake; the word *haa-lulu* having received the accretion of the duplicate causative *hoo*. The Hawaiian *hoo* would represent a Maori *hoko*, and it would be interesting to know if the Maori ever used *hoko* or *ho* as a causative. There are several words which appear to strengthen the idea that such was the case; should linguists decide in favour of such form being present the kinship between Hawaiian and Maori would appear much closer than is now allowed. One of the most striking examples is the Maori *hokomirimiri*, to rub; if *hoko* is here a causative the Hawaiians appear to have lost it from common

* New Zealand has an interesting example in the name of Akaroa Harbour, Akaroa being South-Island-Maori for Whangaroa, although this *Whanga* is not the causative, but probably means "beach."

† The Sulu *mak* and Tagal *mag*, causative prefixes, exhibit the common letter-change of F and M. It may be worthy of notice that our verb "to make" is formed on a Teutonic base MAK; and may be related to the Latin base FAK, on which rests *facio*, I make, and whence the French *faire* (from *facere*) to make, to do, often used causatively.

use; *mili* and *milimili*, to handle, to examine, not generally taking a causative prefix. The Maori *hoa*, to aim a blow at by throwing, is apparently related to the Hawaiian *hoa*, to strike on the head, to beat with a stick or stone; but the Hawaiian *hoa* is a compound of *ho* causative, with *a*, and has another meaning, viz., to drive cattle, plainly showing a likeness to Maori *a*, to drive. If this relationship is allowed, the Maori has kept *ho* as a causative in *hoa*, but not only has the Maori done this, the Samoan *foa*, to break the head, the Tongan *foa*, to fracture, the Manganian *oa*, to strike, all show the presence of the causative. Too much stress must not be laid upon an isolated instance, but at the same time a single word may have preserved an inestimable relic of obsolete grammar. The difficulty may be seen in its fullest extent in the Maori word *hokai*, a brace or stay, which, supported by the Samoan *so'ai*, the brace of a house, appears to be related to the Hawaiian *hoai*, a suture, a joining, to unite two things together; but the Hawaiian in its most direct meaning is *ho-ai* (in Maori letters *whaka-kai*), to mix food together. It is possible that the Maori *hoatu*, to give away, and *hōmai*, to give towards a person, may be forms equal to *whaka-atu* and *whaka-mai*.

The use by the Chatham Islanders (Moriōri) of the causative *hoko* is a most interesting puzzle. The dialect is, in its vocabulary and in the greater part of its grammar, a corrupt sub-dialect of New Zealand Maori. The causative, however, apparently resembles the Hawaiian *hoo*. This seems to point to one of two conclusions. Either the Moriōri have retained the *hoko* causative discarded by the Maori, or else the Moriōri have descended from a foreign branch having affinities with Hawaiian. The probability, if we compare the Moriōri vocabulary with Maori and Hawaiian, is strongly against the latter hypothesis.

The origin of *hoko* as a causative appears to be different from that of *faka* or *whaka*; a multitude of connected words hinting that as *whaka* is supported on the root √ FAK to make, to do, *hoko* stands upon the √ HON or √ HOK (*hong*), to join. We find:

Maori—*Hono*, to splice, to join, to unite; *tuhono*, to join, and *tara-hono*, to pile in a heap.

Samoan—*Fono*, to hold a council; *fofono*, to patch; *fa'a-fono*, to gather to a meeting; *tafono*, to join the planks of a canoe.

Tahitian—*Hono*, to splice a rope, to join pieces of wood. And similar words with like meaning in all the Polynesian dialects. Side by side with these we may place Samoan *so'o* (*soko*), to join, to encircle; *so'oso'o*, to be joined in many places; *so'omau*, to have a firm joint. Tongan—*hokohoko*, to splice to join; *hchoko*, continuous, unbroken; *faka-hoko*, to splice, to join; and the Mangarevan *aka-oko*, to tie, to bind. These examples would appear to show a common root √ HONG (HOK), the derivatives from which have parted in two

directions as to meaning ; thus, the sense of " joining " or " splicing " has been kept mainly for the *hono* form, the other, *hoko*, being reserved for the idea of " bringing together," " uniting," or " joining," as articles of barter or trade ; *hoko* being the common word for exchange, barter, buying and selling in the Pacific.*

This derivation of *hoko* as a causative is very much strengthened by finding that in Samoan the other causative is used as a numeral or ordinal, thus *fa'a-tasi* (*tasi*=Maori *tahi*, one), once, to add to, to join together, to make one ; *fa'a-lua*, twice ; *fa'a-tolu*, thrice, &c. If we compare this with the Maori numeral prefix *hoko*, signifying " ten times " (as *whitu* seven, *hokowhitu* seventy), it would seem extremely likely that the Maori *hoko* thus used as a numeral is a form of the causative " to make ten," " to make twenty," &c. The meaning of " multiplied by ten " attached to it in Maori may be a late evolution of meaning, for we cannot allow that any rendering of decimal notation is possible to primitive savage peoples, whose difficulty in getting beyond any numerals above 3 and 4 is well known. Certainly the Tongan *hogofulu*, ten (Maori *ngahuru*, ten) assists the idea that the root is √ HONG.†

It will probably be found hereafter that, in spite of the Hawaiian example of *Hoo-haa-lulu*, the root √ HONG has been superseded by the root √ FAK in Maori, Tongan, Samoan, &c.

E.T.

* *Foko* still appears to possess as a causative a few Tongan examples—e.g., *foko-tuu*, to set up, to raise ; unless the meaning here is original in its second sense—viz., to fill up—when it might be from *hono*, to join together.

† The Maori *ngahuru* appears to be a corrupted word, and is perhaps to be read as *anga-huru*—that is, as a causative, *anga-huru*, *hanga-huru* or *whaka-huru*—because we have in Samoan *tino*, ten, *tinolua*, twenty, *tino-aga-fulu*, ten, when used in counting men. Also Hawaiian *anaulu*, ten days.

THE POLYNESIAN BOW.

By E. TREGGAR.

PERHAPS one of the most puzzling problems known to anthropologists is to account for the apparent dislike shown by the fair Polynesians for the use of the bow and arrow. They found the mighty weapon of the archer in the hands of almost every Melanesian or Papuan inhabitant of the neighbouring islands ; they had experience of its fatal powers, and yet, except in the case of the Tongans, the weapons appeared to be viewed with disfavour and neglect.

The bows used by the Tongans in the days of Cook were slight,

and by no means powerful instruments. Each bow was fitted with a single arrow of reed, which was carried in a groove cut for that purpose along the side of the bow itself. By the time that Mariner arrived among these islanders in 1806, they had possessed themselves of more powerful bows and arrows, probably procured from Fiji, or imitated from Fijian weapons, as constant intercourse of either warlike or pacific character was then going on between the Friendly and Fijian Islands. Moreover, they had also procured guns at that epoch.

The Hawaiian weapons were spears, javelins, clubs, stone-axes, knives and slings; the use of the bow being confined to rat-shooting. The Tahitians used the bow only as a sacred plaything; the bows, arrows, quiver, &c., being kept in a certain place in charge of appointed persons, and brought out on stated occasions. The arrow was not aimed at a mark, but merely shot off as a test of strength and skill, one archer trying to shoot farther than another. The Samoans did not use the bow, but fought with the club and spear, the sling being the missile-weapon, as it also was in the Marquesas.

In regard to New Zealand, the subject has been handled at any length only by two writers. The first was Mr. C. Phillips, whose paper appeared in the "Transactions of the New Zealand Institute," vol. x., p. 97. The article did not deal with the bow proper so much as with the weapon known to the Maoris as *kotaha*, which consists of a stick and whip with which a spear is thrown. Mr. Phillips made some incidental remarks in this paper which provoked Mr. Colenso to reply in an article published in the "Transactions of the New Zealand Institute," vol. xi., p. 106.

Mr. Colenso's argument, briefly summarised, refers to the subject as follows. He considers,—

- 1st. That the bows and arrows found in the hands of Maori children were probably imitated from models shown to them by Tupaea, the Tahitian interpreter brought to New Zealand by Captain Cook. Or, perhaps, from models shown by foreigners, some of whom—notably a Hindoo, a Marquesan, and a Tahitian—were resident among the Maoris when the Rev. Mr. Marsden arrived in 1814.
- 2nd. That neither Tasman, Cook, Parkinson, Forster, Crozet, Polack, Cruise, Nicholas, Marsden, nor any other of the early visitors to New Zealand mention seeing the bow, or hearing of its use. That Mr. Colenso himself, in his frequent journeys about the country (in 1834), and continual listenings to stories of war, never heard of the bow being used in combat.
- 3rd. That there is no mention in old legends of the bow being used as a weapon either in the stories of the destruction of monsters, the deaths of chiefs in battle, or in the lists of arms, although these lists are given with great fidelity and attention to detail.

Of these three divisions, the first is not scientifically decisive. It is possible, and even probable, that the Maoris were taught the use of the bow by early visitors, but it cannot now be proven. The bow might have been kept as a childish toy, although not used as a weapon; exactly, for example, as with the modern English, with whom bows and arrows are playthings, although but a few years ago (ethnologically speaking) they were the national weapons.

The second argument is from negative evidence. There may have been bows and arrows in New Zealand, and yet they may not have been produced or spoken of in the presence of new-comers. But that such a reticence occurred is most improbable, and, although the evidence is negative, it is of great value. Few impartial people will

believe that the bow was a weapon of the New Zealander during the last century if no explorer or missionary saw or heard of it.*

The third argument is an exceedingly important one. If in the lists of weapons mentioned in New Zealand tradition the bow has no place, the conviction left in the minds of most Maori scholars will be that the omission marks the absence of the bow itself from Maori knowledge.†

Time, however, has a modifying effect on opinion, and the one thing certain to come to the interested student of anthropology is a wondering faith in the power of Time to dissolve and form and re-dissolve not only the tribes of the earth, but our knowledge concerning them. I received lately a letter from a friend in the north of the North Island of New Zealand who informed me that in digging a drain upon his property at Mangapai he came upon a bow in a perfect state of preservation. It was lying in a bed of sandy clay, the surface of which was apparently undisturbed and virgin. The finder proceeded (in the usual fashion which horrifies archæologists) to clean his treasure-trove; but, luckily, before he had finished his work of scraping and oiling the bow, a friend interfered, and the original soil adheres to a portion of the weapon.

I have deposited the bow in the Museum for safe keeping. It is 6 feet 4½ inches in length; in shape resembling the bows of Fiji, the New Hebrides, and other Melanesian islands. It is almost certainly a war-bow, and it would try the strength of an athletic man to draw an arrow to the head upon so stiff an arc. It was unaccompanied by any relics whatever.

Several methods of accounting for the deposit of the bow in the locality might be suggested. It might have been buried in modern times by a European or by a visiting native of the South Sea Islands. This is improbable, as the weapon must have been of some value to its owner, and is too large to have been easily lost. Again, the bow, if not a Maori weapon, might have belonged to some pre-historic inhabitant. There seems to be a consensus of tradition that the Polynesian and Malayan islands were once peopled by races exterminated or driven inland by the present occupiers of the seaward positions. In New Zealand many scholars believe that the Maori immigration dispossessed a people then in occupation.‡ If, on further testing, the bow should be found to be of Melanesian pattern, but of New Zealand wood, it would strengthen the theory that a people of Melanesian origin once occupied this country.

* In the *Auckland Weekly News* of April 16th, 1892, is an account of an old Pakeha-Maori named John Harmon, who came to New Zealand a child in 1805, and is now dead. "He told a tale of a battle between the Ngati-whatua and the Ngati-maru in the Thames Valley which was fought out with bows and arrows." It would perhaps be well if some member of this Society resident among either of these tribes would make enquiries among the old men as to what circumstance gave rise to Harmon's story.—E.T.

† On the other hand, I do not know of any list of weapons or legend of monster-killing which includes the *kotaha* as a weapon. Yet I am informed by Mr. Percy Smith that, not only was he shown an old ruined *pa* which was conquered by spears or darts thrown more than a quarter of a mile by means of the "whip," but that he knows that they were in use at least 200 years ago.—E.T.

‡ Much of interest on this subject can be found in Major Gudgeon's articles in the "Monthly Review" (Wellington, New Zealand, Lyon and Blair), vol. ii., pp. 585 and 517. See also the article on flint arrowheads, found near Wellington, by Mr. T. W. Kirk. "Transactions of the New Zealand Institute," xiii., 436.

The evidence brought forward by Mr. Colenso in his paper makes it almost certain that no Maori within historical times has used the bow as a weapon. But, *did the ancient Maori use the bow?* If we turn to comparative philology the answer is probably in the affirmative. The evidence stands thus:—

MALAYSIA.

*Malay, *panah*, a bow.
 Java, *panah* "
 Bouton, *opana* "
 Salayer, *panah* "
 Cajeli, *panah* "
 Massaratty, *panat* "
 Ahtiago, *banah* "
 Baju, *panah* "
 Magindano, *pana*, an arrow.

PHILIPPINES.

Tagal, *pana*, a bow.

Bisaya, *pana* "

MELANESIAN ISLANDS.

Nengone, *pehna*, a bow.
 Aneityum, *fana* "
 Rotuma, *fan* "
 Fiji, *fana*, to shoot with a bow.
 " *vana*, to shoot.

Eddystone Island, *umbana*, an arrow.

New Britain, *panah*, a bow.

Santa Cruz, *nepna*, an arrow.

Florida, *vanahi*, to shoot.

POLYNESIAN PROPER.

Tahiti, *fana*, a bow; *fa'a-fana*, to guard property.

†Tongan, *fana*, to shoot; the act of shooting.

Samoa, *fana*, to shoot; *fanau*, a bow; *aufana*, a bow; *uāfana*, a volley of arrows.

Hawaiian, *pana*, a bow; to shoot as an arrow; *panapua*, an archer.

Rarotongan, *ana*, a bow (dialect drops *f* and *wh*).

Marquesan, *pana*, a bow.

Futuna, *fana*, a bow; to hunt.

In these comparatives we have evidence in a direct chain through the Malay, Melanesian, and Polynesian islands of a clearly marked word *fana* or *pana*, as "bow," the probable root being √ FAN or √ PHAN. In New Zealand the equivalent for the Polynesian *F* is *WH* (as *fare*, "a house," becomes *whare*, &c.), consequently we must expect to find the word as *whana*. The Maori word *whana* means "to recoil or spring back as a bow;" "a spring made of a bent stick, as a trap." When we compare the compound words, *tawhuna*, bent like a bow; *kowhana*, bent, bowed; *korowhana*, bent, bowed, &c., &c., there can be little doubt but that *whana* originally with the Maori meant what it did with all other Pacific-islanders—viz., "a bow," and that they knew its use as a weapon. Just as the Maori words *amatiatia*, *taurua*, &c., for the double canoe or outriggered canoe prove former use, even though the modern Maori knows nothing of such vessel. The other Maori forms, *pana*, "to thrust away," and *panga*, "to throw," have taken slightly divergent meanings.

The Maori word *pewa*, meaning "arched, bow-shaped," and "the eyebrows" (with its compound, *koropewa*, a loop or bow") also probably signified a weapon. *Pewa* has been preserved as "bow" by the Motu people of New Guinea (a Polynesian colony among Papuans), but may be a foreign word, since it has no universality in the Pacific as *fana* has.

E.T.

* It is said by Malay scholars that the Malay word *panah*, "a bow," is connected with the Sanscrit word *vana* or *bana*, "arrow." This variation as to "bow" and "arrow" may be found in the islands; but, if connected with Sanscrit, the word "goes ashore" into Asia.—E.T.

† On page 61 of Mr. Codrington's "Melanesian Languages" appears a note by Mr. Fison as to the Tongans having got the word *fana* with the bow from Fiji. No authority is greater with regard to Melanesian speech than is the opinion of Mr. Fison, but I believe in this matter that he had been misled by his native informant. In the first place the bow had been in use long before the life time of the native in question began, and this makes the etymology of the name beyond his knowledge except as a guess; and, in the second, the wide distribution of the word among Polynesians makes it probable that the Tongans used the same word as the rest of their nation, and did not need to borrow from Fiji.—E.T.



NOTES AND QUERIES.

IT is proposed under the above heading to afford to Polynesian students an opportunity of eliciting information bearing on the subjects of their enquiries from those who are able to supply it. It is hoped that it will be freely used.

The first queries the Council have received are from Tuta Tamati, a pure Polynesian of New Zealand, one who has taken an interest in the objects of the Society, and who will prove of great assistance in future researches.

E patai atu ana ahau ki nga rangatiranga o nga Moutere ririki o te Moam Marino, ko aku mea enei e hiahia nei kia patai atu, ara mehemea e mohiotia ana.

AKUAKU.

1. E inoi atu ana ahau kia whakamaramatia mai te tikanga o tenei kupu, *Akuaku*, me te whakaatu mai ano no tewhea moutere o nga moutere o Hawaii tau kupu. Ko te tangata nana i hua tenei kupu, *Akuaku*, hei ingoa kaainga ki Aotearoa nei, ko *Pawa*, he tangata i heke mai no nga moutere.

PARINUITERA.

2. E inoi ana ano hoki ahau kia whakamaramatia mai ano tenei. E ai hoki nga korero a nga kaumatua o konei, ko taua ingoa ko Pari-nui-te-ra, he *Ra* na tetahi o nga waka i heke mai i nga moutere na, a no te taenga mai o taua waka ki konei, ara ki te takiwa o Whangara, ka tahuri, a, mate katoa nga tangata, na reira kahore i mohiotia te ingoa o taua waka me ona tangata o runga.

PAHIKO.

3. He tupuna tenei i heke atu i tenei motu ki nga moutere ririki o waenga moana. A, tenei ano ona whakapapa kei Aotearoa nei, kei te mau tonu te mohiotanga o nga kaumatua ki ona whakapapa, me te take i heke atu ai ia me tona ropu katoa. Na, e inoi ana ahau, kia whakaaturia mai, mehemea i tae atu ia me tona ropu katoa ki etahi o nga moutere o waenga moana, a, kia whakaatu mai hoki ona uri i o ratou nei whakapapa i runga i taua tupuna.—TUTA TAMATI.

[TRANSLATION.]

These are questions addressed to the learned men of the smaller islands of the Pacific Ocean, and are the things I wish to ask, if any knowledge of them exists.

1. I ask to be enlightened as to the meaning of the word *Akuaku*, and also to be informed from which of the Islands of the group of Hawaii the word came. The man who first gave this name *Akuaku* as a name of a place in Aotearoa (New Zealand) was Pawa, who migrated here from the islands. [*Akuaku* is the name of a Maori village and district near the East Cape, and where the descendants of the Takitumu of

Horouta canoes are still dwelling. Samoan, Tahitian, and Hawaiian scholars will please remember that *Akuaku* would become *A'ua'u* in their dialects.—EDITORS.]

2. I also beg to ask for enlightenment as to this word *Pari-nui-te-ra*. According to the story of the old men of this part the name of *Pari-nui-te-ra* means the sail of a certain canoe which came from the Islands, and on its arrival here—to the district of Whangara—it capsized and all the crew were drowned, hence the name of the canoe and the people in it are unknown. [The above is the Maori name of Captain Cook's Gable End Foreland, about 20 miles north of Poverty Bay, East Coast of New Zealand.—EDITORS.]

3. Pahiko was an ancestor who migrated from this island to the smaller islands of mid-ocean. The genealogical table of his descendants exists in Aotearoa. The old men still possess his genealogy and the knowledge why he migrated, together with his followers. Now, I beg to ask that I may be informed whether he and all his followers arrived at any of the islands of mid-ocean, and whether the names of any of his descendants are contained in the genealogies from that ancestor in any of the other islands.—(Signed) TUTA TAMATI.

4. One of the traditions of the Maoris relates that the chief Paikea, settled down on the East Coast of New Zealand at a place called Whangara, and on one occasion he pointed out the similarity of the surrounding country to that from which he had come in Hawaiki. The following names of places near the ancient Whangara (after which the New Zealand place of that name was called) were recited by Paikea at the time:—Pakarae, Wai-ngutu, Toka-kuku, Rangitoto, Te-uhi-a-ira-kau, Puke-hapopo, Waipaepae, Te-Ahi-rara-riki, Whaka-kino, Tu-tapu-ninihi, Taha-tu-o-te-rangi, Puke-hore, Te-rerenga. Whangara is said to be one of the places in Hawaiki from whence the *kumara* was brought to New Zealand. Can any of our members recognise the above names in any of the islands, more especially near Fagala, in Upolu, or Faara, in Raiatea, which are both identical with the Maori word Whangara.—S. PERCY SMITH.

5. Fornander, in his second volume of "The Polynesian Race," page 35, refers to the migration from Upolu to Hawaii of a chief named Paao, and states that the following names of places (in Upolu?) have been preserved:—"The Mountains of Malaia," and "the Cliff of Kaakoheo." Can any of our members recognise these names? The last name may probably be in Samoan Le Atoheo or Ta'atoheo.—S. PERCY SMITH.

6. John White, in the fifth volume of his "Ancient History of the Maori," page 4 (Maori part), quotes a song in which occurs these lines,—

*"Ki te uri ra o Komako,
Ki te huanga kerekere ko Kai-hau."*

which he (poetically) translates as

*"By the children of Komako,
And by the black descendants of old Kaihau."*

I should feel obliged if any of the members would send a genealogy of Kaihau, or any information respecting his black (*kerekere*) descendants. As evidence is being gathered concerning a pre-historic Melanesian people in New Zealand the subject is of interest.—EDW. TREGGAR.

7. I beg to warn students of Polynesian mythology concerning an important error made in printing the paper of the late John White in Vol. III., "Transactions of the Australasian Society for Advancement of Science." On page 360 *et seq.* the name of the Maori deity *Io* is printed *To*, and needs correction.—EDW. TREGGAR.

PREHISTORIC REMAINS IN SAMOA.

The "Asiatic Quarterly Review" of October, 1890, contains an article written by Mr. R. A. Sterndale, and based on material found in the note-books of the late Handley Bathurst Sterndale, so well known as a competent and enthusiastic Polynesian explorer. We transcribe a quotation from one of the note-books in the hope that some of our members resident in Samoa may be stimulated to make enquiry and research with a view to further discoveries. The burying-place described in the quotation is situated in the mountain ranges of Upolu.

"There was no path, although in places I could perceive that there had in former times been one, several crevasses being artificially bridged over with causeways of rude construction.

"By previous observations I had determined the position of a lofty spur (or radius from a great volcanic centre) which, on undertaking the journey I had proposed to myself to ascend, in the hope of thereby reaching the summit of the great interior range at a point much to the eastward of where it had been accustomed to be crossed by the natives. Looking in that direction I perceived this ridge separated from me by a broad and dangerous-looking ravine with a narrow cañon (or chasm with perpendicular sides) in the bottom. Hazardous as was the appearance of this valley I had to attempt it, and scrambling down to the brink of the crevasse which constituted its most inaccessible feature, I found, after some search, a fallen tree, whereby I effected the passage. Beneath me was a torrent flowing in darkness over a bed of black lava as smooth as glass. I knew this to be one of the head waters of a river called the *Vai-vasa*, which presents the singular phenomenon of exhibiting some miles inland a volume of water more than double in quantity to that which is visible in its bed where it discharges itself into the sea, the remainder being absorbed by subterranean channels.

"About 200 feet above me on the opposite side I observed the mouth of a rift or gully opening towards me, and seeming by its aspect to have been produced by an earthquake or some such cause. Having with great labour and with some risk succeeded in reaching the crown of the ridge at some distance below that point, I soon came to the edge of the strange looking crack. There was no way of crossing it except by sliding over fallen boulders to the bottom, and in the same manner ascending the opposite side, where was an opening between the rocks, just wide enough for a man to pass through. As I believed that the end of this gully, which ran at right angles to the direction of the range, might afford me a prospect of the next valley to the eastward, I proceeded in that direction along the bottom, but had not gone far when I perceived to my surprise that it was not a natural fissure, as I had supposed, but a great fosse formed by the hands of man, being in some places excavated, in others built up at the sides; and that which was farthest from me (or next to the rise of the hill) had been still more heightened by a parapet wall. At the far end was nothing to be seen but a perpendicular cliff, and the inaccessible face of the opposite mountain. Returning to the spot at which I entered, I climbed up the other side of the gully, and passed through the narrow gap I had previously noticed, when my astonishment increased on beholding before me upon a level space of limited area, a truncated conical structure or 'Heidenmauer' of such huge dimensions as must have required the labour of a great multitude to construct. So little did I expect in this neighbourhood to meet with any example of human architecture, and so rudely monstrous was the appearance of this cyclopean building, that from its peculiar form, and from the vegetation with which it was overgrown, I might have passed it by, supposing it to have been a volcanic hillock, had not my attention been attracted by the stone-work of the fosse. I hastened to ascend it. It was about twenty feet high by one hundred

in diameter. It was circular with straight sides; the lower tiers of stone were very large, they were lava blocks, some of which would weigh at least a ton, which must have been rolled or moved on skids to their places. They were laid in courses; and in two places near the top seemed to have been entrances to the inside, as in one appeared a low cave choked with rocks and tree roots. If there had indeed been chambers within, they were probably narrow and still existing, as there was no sign of depression on the crown of the work, which was flat, and covered with flat stones, among which grew both trees and shrubs. It is likely that it was not in itself intended as a place of defence, but rather as a base or platform upon which some building of importance, perhaps of timber, had been erected, no doubt in the centre of a village, as many foundations of a few feet high were near it. The fosse, when unbroken and its inner wall entire, was probably crossed by a foot-bridge, to be withdrawn on the approach of an enemy; and the little gap by which I had entered closed, so that this must have been a place of great security. The Samoan natives, as far as I have been able to learn, have no tradition of what people inhabited this mountain fastness. At the upper end of the plateau was a broken reservoir, which had been fed from springs by a stone channel. I followed the course of the brook for a few hundred yard until I found it to disappear in a sheet of spray over the edge of a frightful precipice. No food-bearing trees were to be found here. There could not have been more than a few acres (perhaps twenty) in the whole plateau. The mystery was what the people could have lived upon. They could not have been at peace with their neighbours, or whence the necessity for these strong defences. They must have been numerous, from their works which remain.

"The path was paved, and plainly visible. Beyond the spring the ridge became steep and narrow for a distance, and then widened out into another flat. Here were a great number of 'cairns' of stone, apparently graves disposed in rows among huge trees, the uplifting roots of which had overturned and destroyed very many of them. There was one great Banyan tree which I approached, and, perceiving a cavity, entered. The darkness was profound. Tall creepers, which twined themselves about the columned trunks, and lay in masses upon the summit of this giant tree, trailed in waving festoons on every side, and excluded even the faintest glimmer of the feeble twilight which prevailed in the sombre forest. I kindled a flame, and explored the interior. Some large bats flew out from an inner chamber, or cell, about ten feet square. The floor was of flat stones, the walls of enormous blocks of the same placed on end; the roof, of intertwisted trunks of the Banyan, which had grown together into a solid arch. In the centre was a cairn, or rather a cromlech, about four feet high, formed of several stones, arranged in a triangle with a great flat slab on the top. Upon it was what appeared to be another small stone, but which on examination turned out to be a great conch shell, white with age, and incrustated with moss and dead animalculæ. The atmosphere of this vault was heavy and oppressive, the light burned with difficulty, and the smoke was unable to rise, but rolled low down out of the entrance in a dense serpentine volume. A great *kovi*, or land crab (*Birgus latro*), sat perched upon an angle of the wall, regarding me sideways with a look of great malignity as from time to time he struck his bony claws with the sound of a hammer on the stone, like some sinister spirit-rapper holding communion with the *manes* of the departed.

"And his eyes had all the seeming
Of a demon that was dreaming,
And the lamplight o'er him streaming
Cast his shadow on the floor."

"Now, what manner of men could have inhabited the stronghold below, and have been laid to rest in this woodland necropolis? For the reception of what noble corpse had they constructed this ancient sepulchre? Its antiquity was manifestly

great, from the Banyan having grown around and over it. The enclosure had first been erected without a roof, the tree (perhaps purposely planted), whose age was beyond estimation, had afterwards enveloped and preserved it. Nay, it would even have altogether and for ever enclosed it in its hollow base had it not been that several of the great slabs which formed the entrance had been forced together at the top, and so retained a passage. (I have seen idol temples in the East so grown over by Banyan trees which are said to be older than the Mahomedan conquest.) That this was the tomb of a man of authority among his tribe there could be no doubt, for they had not interred him under a simple cairn like his fellows—there had been art, and much labour in the manner of his burial. I am well convinced that these remains were the work of a people anterior to the existing race of Samoans. Their origin, like that of many other remarkable relics and ruins in the Pacific, is a part of the great mystery of the Isles—i.e., of the early distribution of man throughout the Polynesian archipelagos. I much regretted that I had neither leisure nor appliances to dig in this place for skulls, so as to have them submitted for examination to some man of science (perhaps some future traveller may act upon this suggestion). Being the first civilized man who had been privileged to examine this singular mausoleum, I inscribed my name (as is the custom of *les touristes anglais*) upon a conspicuous place; and paying my respects to the great crab, who, like a guardian gnome, still kept his sullen vigil, I returned to the outer world.

"Dark as was the cave from whence I had emerged, the forest was scarcely more cheerful in its aspect. All the light which prevailed was a sort of misty gloaming, dying away into the obscurity of a 'pillared shade,' but of which the hoary trunk of some great *maridi* or *mamala* tree stood forth here and there like a dungeon column

"'Massy and gray,

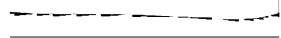
Dim with a dull imprisoned ray.'

"And I stumbled among graves, some huge tumuli, others but three or four stones. Here were, doubtless, the bones of many generations. Whatsoever had been their deeds, the very knowledge of them was lost. With them indeed was 'no remembrance of the wise man any more than the fool for ever.' King and counsellor, spearman and slinger, friend and foe, all alike had gone to eternal oblivion.

"*'Hic motus animarum, atque hæc certamina tanta
Pulveris exigui jactu compressa quiescent.'*"



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